

by that great Judge, the apprehension where-
of promoted the Patriarchs liberation, their
please flowing from no motive, but from
the dreadfulnesse of God. Pharaohs better
and greater then *Joseph*; so that for their
freedome he Tacitely instructs, for glorify-
ing their God, Rather then his person, for
smoothing his stern countenance; and chan-
ging his austere style and language, to a more
amicable mean, in Friendship, Advice, and
Provision, still exalting God, in giving them
thorne in the Flesh, to remember their
guiltinesse toward him their Brother, (*wit-
h respect unto their Fathers Gray-hairs, and
to take revenge unto his innocent childshnesse,*
*and all, as if God had been unconcern'd there-
in*) whose Feet they hurt with Fetters, *he was
said in Iorn, Psal. 105. 18.* And should we dive
into the Bottom of all those irregularities,
that are in the World through Lust, into the
Source of those oppressions streaming from
Avarice, into the cause of that Blasphemy,
Atheism, Hypocrisie, Profhanness, we behold
Heart-contemning of the Patience, Love, Au-
thority, and Severity of God, will be found
to be the spring & the rise of all, most as those
in the parable, preferring pleasure, profit, a
yoke of Oxen, to the rich inheritance to be
possessed, if abiding in our Heavenly Fathers
house, dutifully in Childlike, that is, reve-
rend

14 DOXOLOGIA;

rend deportment, whereas with the Prodigal, our affections are upon *Wantons*, in respect of whom, that rich patrimony is not counted beggerly and poor, yet because *Shame, and Conscience*, or some such self-emo will not permit us to shake off all obligation of and honour, we cover the *Pot-ſhard* of heavenly disesteem, with the *ſilver Dross* of respectful expressions, coming up close, with the younger Son, and calling God Father, asg due veneration towards him, were in our Affections, which is but adding iniquity to our Sin.

For *Glory* will not lurk, lest it show, loose its name, being always desirous to shine, to be seen, to be discern'd and known whence some will have this word *Glory* equivalent to *Celebrat*, desiring to have that word *Doxa* so translated, not nakedly beholding, but frequently speaking of him, where we would *Glorifie*, glory being a certain light as a *Sun*, which cannot long, if at all, be hid, nor the *Lamp*, and *Firmament* of some eminent essence or being, the observer whereof, having on serious cogitation imbib'd Honorable conceptions, enlargeth upon its beauty and Lustre, that others may *Regard*, *Reverence*, may Like, and Love, the Vertue, & Person under his *Elogie*, and *Commendam* amongst men.

Glory to the FATHER.

15

Prod It is the *Glory* of riches to be spent, of the
in un to be shining, it is our duty, to be dis-
is oursing, for making famous the *Industri-*
cious, the *Wise*, the *Just*, the *Courteous*, and
f-erose who are *Verinous* in any sort, that God
ationay be glorifi'd in, and for their accomplish-
heapents : How much more then, is he himself
ectio be declaimed upon, who accomplisheth
n them therewith, giving to each one, some
singular gift; forming Excellency from that
in boundlesse store, of all great, good gifts, he
ityath intirely in, and from himself, indepen-
ent of all others ? for if the light be *Glori-*
now, transmitted through the diaphanous, or
us transparent glasse, and thereupon talked of ;
owought not the Suns beautifull, and beaming
oryody, to be infinitely more admired, whence
ve that light unweariedly, unwastingly comes,
ehed on which hourly, minutly and constant-
why it depends ? Our lips are apt enough
ligo move, towards grandizing our Fa-
id, or its, Friends and Benefactors, thanking,
ined being gratefull toward them; But they
hate chiefly to be imployed, in consigning the
no *glory* of such resolves to him, who hath the
auments of all in his hand, and hath touched
vanele with his own finger, for inclining
rthem towards acts of kindnesse, and Mercy,
no to us, in our impoverish'd condition. *Isra-*

els

els remove from *Egypt* is a deed where
God often *Glories*, resolving to have it tol
 from generation to generation, that the pr
ses of the Lord might be shewn to Generati
 to come, *Psal. 78. 4.* And though othe
 demand, what shall we eat? or what shall
 drink? If we *Quere*, what shall we rend
 unto the Lord for all his Benefits? of N
 ture, of Grace, of Fortune, for our Bodie
 which are warmed with his wool, for o
 Houses, which stand upon his ground, wh
 shall before the world, advance the reput
 tion of our Heavenly Father.

This is the *Homage*, the blessing, we oug
 as Children, both to begin and end the D
 withal, other creatures from the lofty Firm
 ment, to the Flowry mead, from the twin
 ling Star to the shineing Glow-worm, cel
 brating as with open mouth, and lifted
 Hands, *Gods glory*, in the skilfulnesse of the
 Wisdome, wherein they are created, and
 in, and by our bodies, we magnifie not the
 Lord, For the same purpose, and for his ce
 tinal effluxes of Love, Help, and Tende
 nesse, by us the Father is not *Glori's'd*; the
 shall the insensible condemn the ration
 creatures, gratitude being so lively draw
 upon, and seen in the face, and image of ever
 visible thing, towards their maker, that *Swon*

and vapors, are said to *blesse*, that is, *exalt*
to the Name of *God*, according to their kind,
Nature, and degree; how much more is it
incumbent upon us, to shew forth the
wonderfull works he hath done for the
Children of Men, both in words and deeds,
both with heart and tongue; both with
feet and hands that is, with all the Facul-
ties both of Soul and Body?

Shall the *Red-sea* be dried up? Shall
Pharaoh be drowned; and *Moses* and the
Children of *Israel* not sing unto the Lord?
Shall *Abrahams* servant so readily meet
with *Rebekah*, and *Ruth* fall into the fields of
Boaz, to the advantage of the whole Per-
son, and its Allies, the tongue appointed for
expression only surcease from uttering, *Taste*
and see that *God is good*, while all the other
members are heated, with the thoughts of
his love, and *Glory*? Our Father not abiding
in Heaven, as unconcern'd in us, but Metho-
dically placing these mercies, then and thus
to accost; the Astonishment whereof,
should so religiously affect, that the Toyl
and labour undergone, in the pursuit of things
necessary, and convenient, Convenient and de-
lectable, delectable, and lasting, lasting and di-
verrifying, ought so to be virtuat with holy,
heartty gratulations, that the very *Fumes*

from our pores, should as it were Notifie, to the *Air*, to our cloaths, our cordial resentment of the good things given, which should not there sist, but from our Tongue ascend, as *Noahs* sacrifice, as incense to the nostrils of *God*, as a sweet smelling Savor of *prosperity, plenty, pleasure*, not abating, but consuming us, the more with the zeal of his *Name and House*.

Make search into those Offals, whered the worldling doth boast, and *Glory*; and in the longest day, they are not to be named when *God*, and our Fathers Furniture sounds in the ear; to that degree of nothingness, is this transient *Bubble*, of worldly Fame, to be reduc'd, that if with *St. Paul* we be own'd, and call'd Servants of the most high God, which yet was *Melchisedec* Title, shewing the way of *Salvation*, which yet *Jacob* long waited for; we with him ought to discharge the *Herauld*, and not suffer so particularly, so vain gloriously truth to be told of our selves. The conceited *Glory* here, being but *Varnish*, but so deep and so *In-glorious*, that in all ages the greatest *Glory*, Mortals could, or can be capable of, is not to *Glory* Families, Parts, Offices, Children, Houses, Lands, Friends, but being all cased, or boxed up, in the substance

of Years, Months and Days, as the Moon shall disappear, being carried away in these which of themselves consuming, must needs infect what ever is contained in their bowels. Had we seen the *Prodigal* vapouring, in spruceness, neatness, and plenty, how wholesome had that advice been; *Glory not in uncertain riches* and how saving had it been if followed? Had we seen the *Rich Churl*, in his ruffles, and under his stately canopies, had it not been well done to have said. *Be rich in good works*? that hungry *Lazarus* may glorifie God on your behalf: and had it not been much better, had he embraced the Admonition?

We find *Alexander* surnamed great, from his sword and successe: but *Death* a more daring *Monarch* took him captive by a little poyson, enflaming him to that degree of Scorn, that his stinking Corps was drownded upon by his own Mother; that while he sought to conquer all the world, he was made to ly above the earth, no corner of the world having any so great in charity, as to offer him a grave. How soon got *God* glory when *Herod* godded, gave him not the *Glory*? It being truly the *Glory* of *God* who is our *Father*, and the parts and parcels of praise; for this and the other favour that are (when

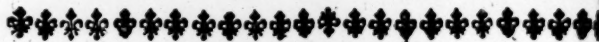
compact together) the materials whereof that crown of Fame is made, which is given to us his Children, while that which we give to, or take from one another in commendation, as *Air* from us vanisheth into *Air* about us, the last falling down in show of plagues, and vengeance, to our shame and Eternal reproach: But if pent up in the *Heart*, by applauding our selves, when *Tickled* by others *Plaudis*, it infects and rots, breedeth snakes and worms tormenting to all Eternity; for though we should be in vulgar estimation *Crowned*, or *Sainted*, and by providence both *Enriched* and *Nobilitated*, still it is to be remembered, we are *Mortal*, and must passe hence and that shortly too, unto the Fathers exacter Inquest.

Eye the fountain of Mans life, the *Heart*, whence all his Acts must come; and where *in is he to be accounted of?* It is the dry root of his strength, the date of his life, being written thereon, which though it Gloriously lift up it self, it's but *Flesh*, *Isa. 40. 6.* and that's but *Grasse*, and all the goodnesse thereof as the *flower of the Field*; during its Shining, its Dying, its Withering suddenly may the one; and speedily will the other be took away, having no strength to resist a Blow, but must lodge (even the
highest

highest) in the common swath, with his Brethren and Fathers, the Burial place of Kings, saying even to them, *Here must you dwell*. But what should it be lifted up for? Because thence proceed *Evil thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousnesse, Wickednesse, Deceit, Lasciviousnesse, an evil Eye, Blasphemy, Pride, Foolishnesse*, Mark 7. 21. In which words, one sagaciously observeth, the breach of all the *ten Commandments* to be contained *Pride and Folly* against the first, *Blasphemy* against the second and third, an *Evil eye*, against the fourth; all these in one *Heart* against the law, contrary to the fifth, Particularly, *Murthers*, against the sixth; *Adultery*, against the seventh: *Thefts*, against the eighth; *Wickednesse*, against the ninth, an *evil Eye* against the tenth. The erection of such a crest, the strutting of such a *Blacka Moor*, shal be as the going up of smoke, which cometh down in scattering winds, as vapours at the setting Sun, which as *Dew* may cool, and refresh, but the morning heat shal dry and scorch it so much the more. No question but *Dives's* pains, famine, and want in *Hell*, is the Bitterer, that here he fared *deliciously every day* & *Achithophels* pains increase: when the greatnesse of his *Wisdom* is re-

affected upon, in amazing sorrow.

Surely *Men of Low Degree are Vanitie*, *Men of High Degree are a lye*, saith the Prophet, who Knew both Conditions, Psal. 69. Putting it out of *Doubt*, enforcing incredulity it self to believe it. in the word **SURELY**, the one cannot *Help Himself*, the other is oft *Deceived* by himself: the one is vain in his *Speaking*, the other in his *Doing*: the one *Vainly* wisheth for Abundance of the things of this life, the other by Lyes, and Injustice, *vainly* gathereth heaps of them together. But as *Vanity* shall they passe, and as a *Lye* shall they at last be found, both confessing the Truth, *In in, What shall we say; or*, how shall we clear our selves. God hath found out our iniquitie, Ge. 44. 16.



S E C T. II.

BUt if you ask, How we may more particularly glorifie God, even our *Father*? It is answered, By Magnifying of his Name for Revealing of his *Son*. We consider his Paternity, which being the Funde of our Sonship, we must look where Father-hood begun, which being in his Son, our Meditation must thence Emerge. The prophet once said, To whom is the Arm of the *Lord* Revealed Isa. 53. 1. meaning *Christ*, Now to which

which of you is he not Revealed? O that you might believe this Report! that *Many Prophets, and Kings, and Righteous*, have desired to see those things, and hear those things that you hear, and see, and have not seen them. Just *Lot, Righteous Neab, Faithfull Abraham, Holy David*, saw those dayes of the Son of God: its true; But at Distance, in *Types, visions, Figures, in Faith*, as we see noon in the morning. But now hath God spoken to us by his Son, *Heb. 1. Knowest thou not that Christ is risen from the Dead? Received up into glory, to receive gifts for men? Hast thou not Tasted of his Body and Blood in the Symbols of Bread and Wine? Do'st not know his Body was broken for thee? If this be, Thou art greater in the Kingdom of Heaven, that is in the Clear Gospel-dispensation, then was John the Baptist: God hiding much of this from him, both Wise and Prudent, Revealing them now to Babes, from whose Mouth Praise should Arise, Even because this seemed good in our Fathers sight: therefore should not each say, Father, I thank thee? Matt. 11. 26. Shall the News be this day, (this Sermon, this Communion, in this promise) is born to you a Saviour, called the Son of the highest, the Image of the invisible God, which is Christ the Lord: and shal we not with the*

Jewish Shepherds glorifie God, saying *Thank*
be to God for this his unspeakable gift. rep

The blind men called, *Jesus thou Son of*
David: But we may, can, and dare, and dare
 call, *Jesus thou Son of God, have mercie* Son
 us. The Angel would not tell *Manoah*
 his name, *Jud. 13. 18.* How wonderfull cau
 hath our Father Loved us, say these Times But
 wherein he hath made known his own
 Name, and his Sons too, with a Charge to
 hear him? *Matt. 17. 5.* And let that greates
 Lesson his Son taught us, as Children and
 Younger Brethren [*Our Father which art*
in Heaven, hallowed be thy Name] be now clo
 learned, be now got by Heart. For is there
 Consolation found in Prayer? Is there Ease
 in confessing sin? Is there joy at the App
 proach of Death? Is there hopes of rest Ma
 the Grave? and flowes it not from the Ma
 nifestation of the Son of God unto the po
 World? Who when he was Revealed to
Paul, How did the Churches of *Judea* In
 that were in *Christ* glorifie God, *Gal. 1. 11*
 24. *I believe*, said the Eunuch, that *Jesus*
Christ is the Son of God, And went on his
 way Rejoicing, *Acts 8. 40.* in that be
 lief, Reading, to fortifie that Faith, and Re
 joicing in the understanding of the Thing
 Read, before Hard, but now Clear, *Jesus*
 being Known.

It adds to the honour of a Father, if same report his good agreement with his Son, and Children. It was a stain to *Noah*, and part of his punishment, the cursing of his Son; *Jacob* in discontent apprehended his good Name would be made to stink because of the bloodiness of his two Sons: But glory be to our Father, say we, who is now no distance, but one with his Son, *Job* 1. 9. yea so Glorious, so ineffable is the nearness of the intimacy, that to his greater Glory, the Dul pate of the unbelieving world, cannot reach it, apprehend it, nor close into give it Credit. It is now a puzzling Theme to report; it shall be a thorny Subject, and they shall grant it when they shall behold this Son in his *Fathers Glory*, *Mat.* 16. 27. not like it, but exactly the same. Where hopelesse Sorrow shall fill their now sporting Souls, beholding that despised one in the *Glory of the Father*, which is ever inseparable from the Fathers nature, consequently the Son must be one with him, the Father being alwayes in the Son, *Eternally begotten*, the Son ever in the Father, *Eternally begotten*, one in knowledge alwayes, in Honour equal, in Worship inseparable, and in love and affection indissoluble, the God-head, and the fulnesse thereof, being in both

both alike : yet so, that the one is not the other, but both the one and the other, One

Which Unity to deny, yet presse with the *Alcoron*, glory not in the wealth of the world

Or practise with the Jew at or before me

Blessed art thou Lord, our God, who hast produced bread for us out of the Earth, is but to

blast the glory of our Fathers Truth ; And

make him a lyar like unto ourselves; for do

not both they and we read, that the Lord

rained upon Sodom: & Gomorrah, Brimston

and Fire from the Lord; that is, the Father

from the Son, Gen. 19. 24. find we not

Daniel obtesting ? O our God, hear the prayer

of thy servant, for the Lords sake Dan. 9. 17.

that is for Christs sake he appearing in

this word Lord, as the form of the fourth

which is as the Son of God ? Dan. 3. 2

We cannot fully comprehend this, it's true

we know not all the intricacies in its work

ing, nor ought we to attempt at it: the oldest

of us being but very young, time cannot leave

us this lesson exactly but Eternity shal clear

all doubts. Until which, ask no more, let

I demand, how the thoughts of thy unbeliever

be formed in thy own Soul ? how the

thoughts are uttered by the tongue ? How

that tongue through the air conveys the

words to me, why incredulity is attested

For if these be inscrutably mysterious, shall not God get the Glory of his testimony, in thy acquiescence; Except the inexpressible identity he hath with his Son, be made as clear to thy thick capacity, as the image of thy Face in a mirrour, which yet may and doth occasion many dark and brain-perplexing riddles before all objections can be answered; and their answer yet gives no satisfaction to the Sceptick, Nice Inquisitive and Curious?

In the faith of this Doctrine we must live: and proceeding forward in our subject, we find it dishonourable for a Parent, if his Children crouch at anothers table for a morsel of Bread, we might infer that child to suffer cold, and hunger at home, should he ordinarily creep to the hearths or boards of strangers: but contrary, to depend upon a Fathers allowance, and in all matters punctually to attend, to run, to call for things wanted, conform to his place, pleasure, season, and opportunity, is a Fathers Glory so is it additament of praise to the Glory of this our Father, if to him, and not to gold, we say, Thou art my confidence, with the Avaricious, if to him and not to the Prophets, and Apostles, we say, Undertake for me: With the Idolatrous, let none that would give Glory to

to the Father, run in pinches to the *Virgin* though, as *Rachel* they may be in hard *bour*. For though Rome hath assigned *M* somewhat of the *Midwifery* office, yet suspect her *Modestie* with other causes, impedes Attendance. Go not in youth to tripping, nor in age to stealing, nor in sickness to charming, nor in hunger to cursing: but in every thing, make thy request known to God in thanksgiving.

The relation of child-hood endureth for ever; and Paternity here alwayes abideth: fear not then that former debauch shall disherit, for Faith in, and repentance before thy Father, will as with the *Prodig* restore thee (if an out-cast) to the comfort of a Son; which may be in thy conscience only suspended for disobedience; and hiding thy self in *Holes*, and *Corners*, or seeking Mediators, or mediums discovering thy Fathers rigidnesse, here is wanting; where thou shalt not be seen in thy direct Accostings, but pardon & mercy; care not for to morrow, but thy Father careth for that; and will provide for thee knowing what is wanting, what is useful, what is fit for thy age and strength. One vertue of an Ingenuous Child, is, to be patient, even under a frown: another is, to watch opportunities for reconciliation; and a third vertue,

to leave the pains of breeding, education, aliment and other necessities to his Father, and as Sons we may expect it from him we treat of, whereas to flee, or keep away, is highly disrespectful, and under such dangerous Problems, as, *What shall I do?* Make true use of that *Response*, said to be given that *Monk*, who being cogitabund about the condition of a Kingdom, If its good *Edward* named the *Saint*, or *Confessor*, should dye, was answered in a vision, *That the Kingdom of England belonged to God himself, who will provide it a King at his pleasure*, first checking the Man for carping care: and next encouraging the *sad*, that God would look after his own. If evil thoughts arise in thy heart, remember thou art his Son; and in that relation build the house of thy confidence, abiding with the great Provider.

The Devil is sufficiently nimble, of his own accord, to attend Man in his exigence; but wonderfully agile, when called upon for help in extremity; yet can neither give nor draw, nor Brick, yet take both Soul, and Body, for his hire. Is it not better to contemn that *Bandog*, (though he pretend to the whole world) and whether our portion be large, or petty, bitter, or sweet, gaudy, or plain, sadning
or

or cheering, to addresse to Heaven with
 holy reverence, Gods affection towards
 producing what we see in earth, Sea, and
 Heaven; and his two hands, of mercy and
 omnipotence, holding forth the same things
 we desire, viz. *Peace, Wealth, and Everlasting*
certainment, if as children we cast our burden
 then upon him, whence *concord, consent,*
plenty, comfort, and settlement, do originate
 all other wayes contributing solely to *shame,*
dread, poverty, pangs, terrour, and uncertainty
ty: for long the *thief* shall not be concea-
 ed, *Murther* is not alwayes hid, the *per-
 jured* tongue wants not its own night-sta-
 tings, the *cheating* Head-piece its own
 checks, nor he who repairs to the Saints, his
 own doubts, nor he that with *Saul* goeth
 the Witch of *Endor*, his own trembling
 not he who curseth, his own terrors: Goo-
 oft times, for greater conviction, saying
mento execrations which might be instan-
 ed in nearer hand then *Spain*. But Acco-
 of that, to spare all, in the straight of *Gibraltar*
a Tower being builded; and the expence
 contracted for being deny'd, the *Moor*
 gave it to the *Fiends* in wrath, since
 none inhabits there; And its known by the
 name of, the *Devils mansion*. Such dangerous
 effects being alwayes the issue, where *Satan*

with called to Agent or officiat ought to cultivate
 the mind and irritat, that is, to provoke the
 heart, in straits, to fervent, holy and hearty
 prayer, which not only furnisheth, but stor-
 eth up consolations, firm, durable, and last-
 ing.

Moreover, it is a cause of endearment be-
 twixt parents and children, and honourable
 unto Fathers, when their Off-spring, candid-
 ly and inoffensively act or stand before them.
 Some ingenuity was in *Esau*, that he purpo-
 sed not to kill his Brother, untill the dayes
 of mourning for his Father were over. Some-
 thing there was like this, moved *Absolom* to
 kill *Abner*, when from court: Yea *Cain* hid *A-*
bel possibly upon this score, that *Adam*
 should not be grieved at the sight of his
 murdered Son. Hence 'then, to beautifie
 our Father in Heaven's good name, that he
 may be by the World accounted worthy of
 veneration, in binding our selves to this
 good behaviour, is a child-like conversation.
 It's said the men of *Sodom* were sinners be-
 fore the Lord, Gen. 13. 13. Not that the
 Men of *Shinar* were behind his back; But
 whereas other bordering Cities had in their
 sinning, bashfulnesse and shame: and if un-
 clean, leaped not over the pale, or hedge of
 nature, those of *Sodom* boldly professed their
 filthy

filthy purpose, *old and young* in down right
 teams crying, *Bring out these Men that*
may know them. When the eye is beholding
 the Preacher, when the hand is on the table
 the body sitting in the Sanctuary, the knee
 bent in the oratory, then for the heart to
 frisking after this, and the other vanity
 transgression: and conjecture thy Father
 saying as *Abasur*, will he force my daughter,
 (i. e.) his Soul, his Neighbour, his
 Acquaintance, by seeking objects, laying
 Example: and provoking to misbehaviour
in the House? The House, the place, the
 Duty, the person hightning the affront: no

O the stupendous debauchry of some
Hectors in this way of revelling before the
 face of our dreadful Lord! being proud
 their strength, for sin, and iniquity; of their
 might, to Drink strong Drink. if not going
 in with *Absalom*, in the sight of the Sun
 yet in its light, can boast of their going in
 reiterating their past fordidness, in this
 way of talking: The *Strange woman* of
 while, looking upon them as greater sinners
 gers to God and Modesty than her self
 the after eating of that stolen bread, wiping
 her mouth, that no vestige of impurity ap-
 pears about her, *Pro. 30. 20.* when you
 both of them may reflect upon that of the

Proph

Prophet, *Thy walls are before me*, Isa. 49. 16: that is, thy bed, thy board, thy curtains, thy heart, is continually under my eye: stand in awe therefore, and sin not, in *eat* *tasting*, not *touching*, not *handling* what is distastefull to thy Father, the Father of purity.

Scoffing *Lucian* made the shadows of men their accusers, when they appeared before *Hells* judges; these being best acquainted with their wayes, as ever with them from the womb: but, in sad earnest, how great shall be the conviction of such malaperts, when the great Justiciary shall not only have evidenc'd their iniquity, by the air that gave them breath, the Sun that gave them light, the bed that gave them ease, and the like; but shall say himself, *were not my heart with thee?* 2 Kings 5. 26. Did not my eyes try thee? that is, were they not upon thee when thou didst all this? So that if *Women* must be covered, that is, now modestly arrayed, because of the Angels, (*which is strange why it may not be literally understood*) ought not a *decorum* to be observed, and conscience to institute Laws, digests, for rules against maleverſation, conjuring it self for exact performance, not only in the light, but in the dark, that the Father beholding downwardly behaviour with plyableness to his

instructions abroad, and reverence to his person at home, may remunerat this honouring of him, with sensible comforts and visible blessings, inducing the most obstinate and lawcie, to more shame-fac'd carriage, in, and before his awful countenance and sight. Certainly, young Cicero taking in large draughts in the sight of his abstemious Father, put his otherwise-confident parent to a blush as ashamed of his Sons intemperance, beholding him as a stain with a blot, upon the pure Cambrick of his own repute. So do such, to speak after the manner of Men, who offer indignity to the grandour of heaven, in not only tipling in the dark, but will swear, swagger, that they transgress in broad day, but (*pardon your expression, it is the Prophet's*) will spew in the face of God, filling their tables full of vomit, *Isa. 28. 8.* to the defilement of their own Glory, *Hab. 2. 16* that is, their esteeming

For if we eat, or drink, if we play, or worke, we are enjoyn'd to do all for the Glory of God, *1 Cor. 10. 31.* The Whet aimed at, as the winking with our eyes, for the more precise hitting the point of the designed precept, ought to be ultimately Glory, if we offend. The Pharisees by going to the Synagogue, by reading Scripture, by long praying, & M

intended to *Spin* a robe of renown unto themselves, or *Forge* a stirrop for their own advance, that with more refin'd disdain, they might trample upon their betters, when fixed in the saddle of vulgar vain-Glory, for Religious and devout. Antartick to whose motion mov'd our Saviour, For see thou tell no man, was his charge to the cleansed *Lepor*, apprehending lest himself as Man, and not as God, should otherwise have had the Honour of the cure. The contentions that were in the World, during Christs abode upon earth, the Litigiousnesse of this age, under plenty of his Doctrine proceeds mainly from that *bladder of conceit*, we have blown up within our selves, to that degree of *stiffnesse*, that we touch not one another without *Ratling*: and that again maketh us rebound from each other, with a *disturbing* noyce, I might say *unholy*, since by catching and giving at, and for our own Glory, credit and praise, to cock it, and crow it, brave it, and carry it away; the Glory of our God trod under foot, and the worth of his peaceable Gospel much impaired, to the contempt of his sacred Majesty in the Apprehensions of those without, yea about us. More suitable to Christianity, was the tem-

pet of *Mary*, daughter to *Charles* the fifth, Emperesse to *Maximilian* of Germany, who gave in a shield two *M's* interwoven, signifying her own and her Husbands name, with this devise, *Sola spes mea*; as if her hopes, confidence, her desired rest, had been bottom'd upon, and founded in, and crowned with, her Lord and Husband's affection, Majesty, and Worth, the Royalty of her own great extract not considered, except as inconsiderable in the Symbole: yet lest the World should mistake, on the other side was effigied three Crowns, for *Castile*, *Arragon*, and the *Empire*; but above a rainbow, a great one, embelish'd with eight stars, to represent the eight *Beatitudes*, Mat. 5. with *Sola spes mea*; as if all her Husbands Glory, by which she had her's, being under storms and tempests were to wash away: But that crown of blessednesse above the clouds, whence other crowns came, had been her sole support, staff and consolation. Much may be here possessed of that which is Glory in the Worlds esteem, but all must be laid (as the *Elders Crowns*) at the throne of God, in the exaltation of his name, power and mercy, *Revel. 4 10* for giving good things to us poor mortals, worthy at best of no power

er, of no honour, being of our selves of no account. Somewhat like this it must be which moveth the *Grand Negus'es*, or Emperours of the *Abyssins*, in their progresses (which are as it should seem troublesomely frequent, not staying three days in one town) to lodge usually in tents, except they be near a *Church*, or *Monastery*: for to these they turn in by custome, God being therein served, and his law studied; and therefore not to be neglected, insinuating thereby, themselves to be bettered in parts, and their honour more to be augmented in esteem; lately so well understood by one of them, that dividing his vast revenue into three portions, appointed one for his own *Family*, the next for the *Church*, the third for poor *Orphans*, bating the deformity of impure wastefulness, concluding his grandour not diminished by this expence, nor the lustre of his glory to be ecclipsed, by sheltering in places, and with *Persons*, separate for devotion: But rather more beamingly to circulate throughout the *World*, Studying discreetly, loyally to support what by law, both he and his predecessors were engaged to do, (*viz.*) that every place visited by his, or their *Majesties*, order was taken for observing, and worshipping of one only *God*, one faith,

one Law; and to uphold the Christian and Apostolick Church, as if in these *Forces*, not in their *Forces*, stood the strength of their *Diadem*, *Government* and *Glory* of their silver *Croſs*, wore by them as the scepter by other princes. The continuance of which custome, among a people so Martial gently enforceth the giving credit to the deduction, or somewhat similiary thereunto



SECT. III.

But what *Acts* are those of ours, that chiefly and principally conduce to the bringing of this *Glory* of our Fathers about even by all wayes, explodding Partners and Sharers of his *Glory*? First it is so solid a thing that it cannot be parcell'd out, or retail'd to any, though never so excellent in themselves, or eminently gifted above others. It is a proper thing, that albeit he bequeatheth to others, Honour, Wealth, Wealth, yea, part of his Authority and power, yet his *Glory* he will not give to another, that is, except to his *Son* and *Spirit*, who are not another, but indeed himself, Isa. 48. Whence *glory to the Father, Son, and Holy Ghost*, secludeth all from *Glory*, which had a beginning, as all beings, the *Trinity* excepted, had.

Wh

Why Rome hath blotted out the second commandment from the ten in many Books, I have no leasure to inquire; Or for what cause a distinction is framed, between *worshipping of Idols and Images*: The one being lawfull, as She teacheth; yet not as gods, but Representers & Remembancers of him: the other altogether unjust. Which difference I imagine should hardly secure a whore from the sin of adultery, if by her applied to her Accusers. For we may believe She took not the *Adulterer* for her husband, but only imbraced him, may be, as her Husbands dear intimate and acquaintance; and because She found, she remembered Him most thereby. For if an Image get worship, in Reason as well as in Religion, that Image is made an Idol of, and the sin of Idolatry not avoided by the force of that ille distinction; All worshipping of Creatures being discharged by that Caveat, and Prohibition against *Worshipping of Angels*, as disjoyning from the head, Col. 2. 18. In whom only, because we are to trust, are we only to pray: for since our Faith is only placed in God, on him are we solely to call; and by consequence, he properly is to have the Glory of what ever is acquired by that Faith.

What could be in the mind of that learned, and great Cardinal *Bellarmino*, to end a large Volume of Disputes, with *Laudes Deo, Virginique Matri Mariae* (i. e.) Glory be to God, and to the Virgin Mary, I know not: for if at his first girding about his sword, to encounter all Hereticks, that is, taking up his pen to confute that which he called Heresy, He asked wisdom of God as he ought, *1am. 1. 5.* Gratitude ought to have prompted him, to have given some what more then half the Glory, to the Father of all good Gifts, and Author of every perfect donation: And the nature of the Holy Eucharist being here handled in those debates in which we Sacramentally participate of our Saviours Blood, it ought to have been Reflected upon, that when he Shewed it, he Trode the Wine-presse alone, and of the people there were none with him, *Isa. 63. 3.* Therefore neither to Men nor Women, but to himself ought the Glory of his Atchievement to be ascribed. He of *Bearn* was better advised, who being Counsellor to call upon the *Virgine Mary*, in a strait: Thrice repeated, *Thine, O Lord, is the Kingdom, Power, and Glory, for ever. Amen.*

Let us come to Visions, and Revelations, how warily doth *S. Paul* expresse himself

self, about one *Caught up to the third Heaven*, accounting it not convenient to be expressly plain (lest either he should be put up, or men should think of him above what they ought?) 2 Cor. 12. 1. Being Jealous both of himself, and others, clearing how self-denyingly, even raptured Saints ought to be in Raptures, though true; lest insignificant and pore-blind man, fix his thoughts upon one so *Exalted*, forgetting that God who made the *Exaltation*. Hence may be inferred, that if any lift up *Paul* to the right hand of God, by making him in any sort a Redeemer, raiseth up that Humble Apostle many degrees higher, then his own Modesty wil allow, nay or his parts deserve, since the Kingdom must go, with the *Glory* of God, dominion and power is attributed truly to him, who is who was, and who is to come, in the glory of the Father.

Let therefore a religious Modesty, be the vertue wherein we may exercise our selves: Knowing that our boasting before God, robs us of any benefite we could procure in officiating for him, our very prayers being thereby turned into Sin. And because *Flattery* is said to be the Companion of prosperous Adventures, let others behold our infirmities, lest they think of us above what

what we are: which *Renunciation* shall really be found as the effectuall means of durable Commendation; worldly glory, which many strives after, Flying fastest as a shadow, from such who most violently pursue, fawning oft upon none more, then the who loath her Embraces. And if we long to be known publickly to men to Fast, *disfigured Faces, Sad countenances,* demonstrating to say Surly, *Behaviour* is it not evident both with God, and Man, that we lose our reward of Fame, which is their desired reward that so behave? But if Fortunately purchased through deeper dissimulation from Man, what is it more then the glory as flower of the grass, withering when faire and being nearest to Rottenesse, when most Beautifully spread? Or if more solid, the like dry timber, aptest to burn: Or if yet porous, how suddenly shall it be melted, falling upon, and vehemently scalding the head of its vapouring wearer, which *Martin* the fifth give confusedly, Crowns, Mitres, Coronels, Swords, Scepters, Canopies, Globes, in a flame, with this motto on the Embleme, *Sic omnis Mundi gloria;* the greatest Earthly Transcendency passing away as smoke, and its most Radiant Lustre to be clouded with dissolution.

How fond & folly is it then for poor Man, *For the Wise Man, to glory in his Wisdom, the Mighty Man in his Might, the Rich Man in his Riches?* Jer. 9. 23. since they are all so fleet, that a Morning and a Night may transport them into the land of Nod, we beholding the motion. It is our wisdom to know this, and to conform early to that Knowledge, lest terminating in, and bounded by our selves we become in opposition to the first open Fools. Unitive Mystical, or true wisdom, being then most comfortable when its the product of ignorance (*pardon the expression*) by the Minds receding from the things seen, or known, inclining to behold the resplendent, and inscrutable Rayes, Beaming from the depth of the wisdom of God, which a Straw, a Flower, a Cloud, a Waue, a Dog, a Mouse, a Bird, shall so Document us in, that our Richest Conceits, Briskest Notions, Finest apprehensions, we have about the existence of things, shall be disdainingly undervalue'd, and the Almighty only be reputed wise.

The vexatious anxieties, wherewith the best furnished Soul is Harressed, in gleaning up those loose observations, and leasing those pennies, in the multitude whereof the Vaunter boasts, with those Thorny Questions,

ons, and troublesome thoughts, which doubts about clearing and keeping starts into the Head and Heart: Are Symptoms of that anguish the Breast shall be tortur'd by, when either of these (*Being set up in the place of God*) shall Dagon-like, be made to Fall, and want their principal parts, for his support who confided in them, as *Achithophel* and *Nabal*; excellently portrayed who being short of the great *Alexander* vertue, are Recorded in the Sacred and eternal Record, for desperate and peevish Fools. For that Conquerer was great and Mighty in this Observe that after great sickness *Attested Himself to be nothing the worse* the grief, weaknesse, pain, thereof lessening him, not to have too high imaginations of himself or of his triumphs: and really a tertian Ague, a lent Fever, will discover better what we are, and what likely we shall be, then the clearest perspective of our healthfullest collections ever did represent to our curious search.

A wise-conceited *Thraso*, a *Parisian* Doctor, having accurately answered a Theological problem, was so foolishly tickled with his own solution, that he proudly and sinfully flaunted, *Should an Angel come from Heaven, he could not answer better*: But next morning, could not have answered the

plain question, *What is your Name?* being found witlesse, senselesse; and remained an idiot unto Death. How many wise hath God made fools? and how many rich hath he made poor? and how many mighty hath he made weak? by young Daniels, little Davids, yea by thieving hands, small sparks, dull heads, and shallow pated *that no flesh should glory in his presence.*

While *Job* made his steps in butter, he as a true Son promoted *Gods Glory* in his daily sacrifice, and converse: but not only then, but sitting on ashes, and scraping with potshards, by silent suffering, did he work out his task: did he bear his chastisement laid upon him by *God*. If the rich be impoverishd, the strong weakned, opportunity is offered, as by an after game, for redeeming both to *God*, and themselves, that which had been lost, in more august amplitude, by laying their hand upon their mouth, not complaining for the punishment of sin, *Lam 3. 39.* To turn again, to brawl, to fight, as it would be unprofitable, so here it would be undutiful, since this Father doth not *willingly afflict the Children of Men.* The people hindered *Saul*, we read not of *Jonathans* contending with his Father to eschew death. *Abraham* stretched forth his hand to slay his son, then

then about thirty years old, there being with
 Resistance. May not a little Hunger, a little
 Thirst, an irksome sickness, be endured
 without Bumbast talking, or Irreverent
 Discontentedness; Since cramping Meals
 full Goblets, soft Downs, hath not excited
 in many dayes to one *Halleluiah*? Here may
 a Vertue of Necessity, and what cannot
 Shook off, do not dare by struggling to
 delivered from: Or if Abundance hath
 tiv'd to Holy Exultation, and behold Scat
 city, as an armed man cometh; loose
 the benefite of Prayers, and Tears, and
 dependency, by *lying*, by *Perjury*, by *Fits*
ing, to remove the Rod of that which the
 Soul calls Affliction. For the thoughts
 ducing to these; perswads to the forsaking
 of Vertue, to the Neglecting of the Sou
 Contemning of *God*: and as in Sea-sicknes
 the storm continuing, there is no Cabin
 wherein Help or Ease is to be found; this
 neither shal these shifts, nor such as these
 accommodate them with Settlement, and
 Fixedness in the things desired.

The Brevity of these Disasters may
 fluence for the Endurance. *Lazarus* Hung
 endured not long: *God*, whom he Trusted
 Shining out of Darknesse so comfortably
 that an offered exchange of Conditions
 with

with, and for the Glory of the purple, and
 the Fare of the Rich Glutton, had, like
 the Redemption of a Brothers Soul for
 money, *ceased*, that is, been contemned for
 ever. Call therefore upon the Lord in Dis-
 tresse; and as he hath answered others, so
 he will reply, and *set thy feet in a large place*,
 not *Psal.* 118. 5. Giving Liberty, that is, Room
 to the *Impotent Man*, to Walk, and
 Leap, and praise his Name. For this Evil is
 from Him, not *from the dust*, and at the time
 appointed he will say to it, *Remove and go*
anyonder: Nothing being of long continuance
 without *Heaven and Hell*, his prison wherein
 he puts his Run-away Servants, the cursing
 Soul, the disrespecting Son; the other, the
 Inheritance, the Mansion house, he be-
 queaths to the Dutifull, the Patient, and O-
 bedient Child.

Who in the hardest dispensations glorifies
 his Father, not only by closing his lips,
 but by bowing his knee, for a blessing upon
 what he Feels, even to smart: as one when
 vehemently troubled with the Gout, cryed,
In Lord, I thank thee, Lord, I thank thee; mak-
 ing that Sanctified chastisement, pregnant-
 ly to prove his Son-ship, Correction being to
 be endured even to Severity, in the Spiken
 and Rancour of a Parents passion. *God, in*
whom

whom is no Fury, nor pleasure in the punishment of Men, is more to be respected, who laying on his rod; which bringeth forth in us untruly, very oft the *fruits of righteousness*, and mild behaviour, *Heb. 12. 8.* as we should alwayes do, were we equally solicitous for grace to profit under it, as we are careful to be rid of it. Nay not in this, but also in more secunde smiling, and prosperous adventures, are we to magnifie our Father, craving his benediction for management thereof: As did *Abrahams* servant praying for a discreet Wife to his Master's Son, *Isaac* in praying for a fruitfull woman to his darling *Rebecca*; and both purchased the supplicated blessing. Had *Simon Magus* gone to his prayers, when he went up to his purse, who can deny, but he might have received the *Holy Ghost*? Yet beware of success in prayer ferment not in the bowels causing utterance of great swelling Words of Vanity, to the dishonouring of Gods condescendence. *Honey* was prohibited to the *Jews*, in their meat-offering to the Lord, was *Leaven*, *Levit. 2. 11.* as being of a fowring, fuming, frothy nature: in this mystery, discharging that pernicious vein of barming up the soul, by conclusions drawn from the familiarity, homeliness and confidence

confidence we have in Heaven; and Heavens
 Maker: all which fervent and hearty pray-
 er, with serious consults of self-unworthi-
 nesse, because of flesh-pollution, shall pre-
 vent an approved remedy against that ex-
 cess of *seperating* insolence; and *diabolick*
 imposture, now floating over, or as scum
 beheld upon the face of this present genera-
 tion.

However it happen, if God should stay
 thee, yet *trust in him*: if he cover a *Table*,
 and make thy *cup run over*, bless him; So
 shall mercy and goodness wait upon thee.
 If a thorn or trouble in the flesh befall you,
 pray against it: if it continue, rejoyce under
 it, complain never of thy Fathers severity;
 so shall thy light, as in a dark night, shine
 forth, instructing others to *glorifie God*
 which is in Heaven, by not turning aside af-
 ter the Idolatry of the heathen, the vanity
 of the prophane, with *Saul*, to play or
 drink away their damps, that masks may
 hide their conscience or divert their pain
 from the other calling, like *Baals Priests*, to pre-
 vent their death, upon abominable idols: or
 as a couple in *Guinee*, who being beaten by
 their *Fetich*, or god, which yet to their
 was but a brittle Tyle, to expiate their
 misdemeanour, & procure his countenance,
 E after

after the offering of a Heⁿ, joyntly supplicat
 ted his styleship, in these words, *Me Cusa*
Me Cusa; in our language *Make me good*; Ki
 my author, who saw it, hath expounded
 them. He who is seen to repair zealously
 and setting his resolute Fore-head against
 attaquies, that would detard from holy pu
 poles of adhering unto God, shall, in the
 Name of the Lord, destroy them all. Pray
 ing, perswading the Jew to cry, *Abba*
 Gentile to cry *Father*, save me, or I perish
 or, *into thy hands I commit my Soul*; prove
 signally effectual for advancement of God
 Honour, to the advance of the champion
 own repute, making the converted sinne
 to call, *Blessed is the Womb that bare thee*
and the paps that gave thee suck, and blessed
the Lord God of Israel, now known by the
 endeavors which sent thee this day, this ye
 to me, and blessed be thy advice; and blessed
 be thou who hath keep'd me this day from
 sacrificing to my own dreg, and hindring
 my mouth to kiss my hand, in applauding
 my own industry, and commending
 self, not my God, for the good things I pos
 sesse, or the multitude of what I expect
 enjoy.

By these things shall many Sons and
 Daughters be begotten unto God, where

the Glory of God is once more advanced,
each of them resembling the Children of that
King of Saints, when the hungry shall eat of
thy bread, the naked be cloathed with thy
Flocks, the thirsty refreshed at thy bottel,
the clamorous in being still'd by thy pati-
ence, the contentious in being cooled with
thy reason, the slanderer in being dashed
by thy check; shal not the revenue of Hea-
vens praise be enlarged, by their insisting
thereon as goodly, and enamour'd thereof,
present it as an ordinary text, that benevo-
lence may fructifie by commemoration? and
God himself to boast in that Man, as he did
in Job, *For eating and drinking to his Glo-*
ry, 1 Cor. 10. 31. Yea (these being not the limits
of Due respect) whatsoever he doth, he is
beheld to do all for that end, which shall
be by going to the mercat in honesty, in wea-
ring our apparel in chastity, abiding in the
Church in gravity, in the house with inte-
grity, walking the street reservedly, not ac-
counting one glorious, because gilded, gor-
geous or dazlingly equipag'd; But he who
is beautifi'd inwardly by grace, joy and
peace, shining as in John the Baptist, throug
the dark Lantern of the Body, in courtesie,
affability, modesty, humility, sobriety, and
doing good works, which God hath com-

manded, and are profitable to Men.

There are offers made by a learned person, clearing the way for communicating with mutes, deaf or dumb persons, such as are kept d by the Grand Seignor, for the same purpose (viz) that by beholding their discourse rationally to each other by demonstrative signs, his Courtiers may in time do much businesse in great secrecy: that Author discovers how the knowledge they are seen to have, and admired for, may be by them acquir'd, by receiving of sounds by the mouth, of knowledge by the eye, their souls within them not being unactive, lurking in the lethargy of a benum'd security; because some organs are vitiated, nature being able to supply that in one member, or part which she finds another defective in: it is manifest, that as things Divine, by them are wonderfully known, so we may learn, and edifie those attentive beholders, having our converse interlin'd with vertuous and graceful deportment, to the provoking of the Souls of Men, even Deaf, or Dumb, to ascend, *glorifying God*, in beholding us, having Pleasant faces at good, a rugged brow at evil actings, a hand discreetly to smite wickedness; and sin, that producing in them a hatred to what may offend, or occasion

tion any severity in, or alteration from a
smooth countenance, the sentiments or con-
ceptions of such Souls, being (*through defi-*
ciency of parts) purely fixed upon, and
flowing from, what they behold in our ac-
tings and deportment: which being unperce-
ivable, impure, offensive, hurtfull, they con-
clude it to be unholy, and so disgraceful to
the Creator of all things; a Father being
honoured in no one thing more then in a
concord and agreement among his Chil-
dren, in which it may be *Job* had none like
him in the *East*, that his Sons and Daugh-
ters feasted *vicissim*, mutually in their Bre-
thers houses, in which he had so great com-
fort that he left his Daughters, *their inheri-*
ritance among their Brethren, *Job. 42. 15.*

We grant this unity among Brethren is
somewhat *difficult to procure*; and because
of some rotten Core in every Pomgranate
of mans constitution, *harder to preserve*;
Nay, the Spirit whispers somewhat tend-
ing to evidence this, in that Hypothetick
charge, *If it be possible, as much as lyeth*
in you, live peaceably with all men, *Rom.*
12. 18. Yet let none despair; for an excel-
lent Hand in dividing the Word of Truth hath
in the immediatly preceeding words found
the mean, (*viz.*) *Recompence to no man evil*

for evill, and provide for things honest
 the sight of all Men: which when we have
 done, we have done what in us lyeth, to live
 peaceably with all men; and if found impos-
 sible, we may tell our Father, *I am for peace*
 but then they make themselves ready for
 Warr, leaving the reckoning of their in-
 placable disposition upon their own heads
 which yet perhaps may be lessen'd by shew-
 ing for more garnishing Gods Honour, what
 desolations he hath made in the Earth:
 who can tell, but the hearing of what he
 did upon Pharaoh, upon Sodom, upon the
 Amalekites, the Philistines, upon Saul, may
 unite hands and tongues for exalting his
 Glory above all the earth, pulling in the
 Horns, not speaking with a stiff neck, Pla
 75.5. being no longer insolent in the strength
 of their power, in a contemptuous neglect
 of others, violently and reproachfully
 wagging their heads at serious instructions
 enforcing to sobriety of mind?

There have been seven eminently intimate
 with God, and because of that Glory they
 gave to him, touching the point in hand
 have been ruggedly handled by Man; yet they
 detect the betternesse of submitting to God
 in self-abhorrence, notwithstanding of sub-
 limated raptures, may their lives become

For example: these are *Abraham, Isaac, Jacob, Moses, Job, Isaiah* and *Micaiah*, who in the most chrystalling visions of Heaven still, that is, ordinarily demeaned themselves, as *peevish* then the least of Gods mercies; and where-
by they deviated from this rule of *Glory*,
r were reduced to the exact proportion, that
head is the short measure of their natural stature,
then nothingness, and ignorance, by punish-
ments and stripes; yet holding forth to the
the unbelieving World, the irresistibility of
the power of *God*, by the infringers of his
Law, and despisers of his sovereignty, in
the thunder of his power, wherewith they
uphold themselves, and condemned ran-
cing Swashbucklers.

Among other capital persons, sunk with
the Weight of their own Glory, the great
English *Woolsey* of the last age, merits an
Asterisk: one who was the Bias swaying
the Bowls of all the affairs in Christendom:
a Butchers Son, incredibly magnificent, in
Palaces, Colleges, Houses, Building, House-
keeping, Houses furnishing, yet ascribing
too much to himself, he groaned out his
Soul, in the midst of Wealth, and Honour,
for not giving *Glory to God*, saying. *Had I*
been as Faithful to God, as to the King, he had
not left me in my old age as the other hath.

So dyed he a terrible example of Worldly
 puffs, enflaming the adwertent to Fortifi-
 cation with proper amunition, against Earths br-
 uery, that death, judgment, self-unworthi-
 nesse, misery, hell, weaknesse, unconstan-
 cy, uncertainty, may still with *Philips* page
 mind him of his being *Man*, and that sud-
 denly his thoughts wil perish, which alone
 shall establish his Grandour; and cause his
 Name continually to shine.

Glory be to the Father.

DOX O-



DOXOLOGIA;
OR,
GLORY
TO THE
SON.

REDUCED
TO PRACTICE;
Tolbooth-Church, May
28. 1671.

2 PETER 1: 17.

For he received from God the Father, Honour and Glory, when there came such a voice to him from the excellent Glory. This is my beloved Son in whom I am well pleased,

Among the many Legions embatled
Against the Honor and authority of
our Lord and Saviour, the Turk and
Jew, are most numerous, and glister-
ing: the one, in a spiteful disdain, contemns
his sublimity; the other in a cold unbelief,
are

the Prophet, a Messenger; but the *Disciples* calls him the *True God and Eternal life*, 1 Joh. 5. 20. And the Father orders him to be *Heard*, that is, *Believed*, on that score; not *God* simply, as *Angels* or *Princes* are, because Endowed with *Power*, but *God over all, Blessed for ever*, Rom. 9. 5. The first Text urged for his *Deity*, by the great *Apostle*, and to the last end of all things, Excluding all Distinctions, forged to evite the Slander of unbelief; The Words *ever blessed*, looking to each part of Time past, present and to come: And wholly bent upon Eternity, affirms him to be from *everlasting*. That same suffering in weaknesse of him, the *Man*, being no other then the power of *God*, he being *God*, undergoing that weaknesse of Death, as *Man*, and that power exercised by the *Wisdom of God*; That that weaknesse might be undergone and overcome, 1 Cor. 1. 24. His person being a Continent of all the *Treasures and Wisdom of God*: not Reveal'd, for he was *Man*, but Occult and *Hid*, Col. 2. 3. That no *Flesh* in point of Salvation, should Idle upon certainty of sense, but industriously Dive by Faith, and Observance, to behold the *Deity* in him; For, as shallow Rivers may conduct the Curious to the Immense Ocean: so may the Works

Works he did in *Man*, perswade to an Sor
 Infallibility of the Infinity to be Found in of C
 him, God. By words, *I will, be thou clean*; shor
 Touching the skin, by deeds: *Take up thy* caus
Bed and Walk; By search: *Why Think you* of t
evil in your hearts? Which yet they knew the
 they did, and in that particular did not Wh
 accuse him of Falshood, or Calumnies. thev

Modestly he avouched his own greatness, M
 John 8. 50. *I seek not mine own Glory*; Wo
there is one that seeketh and judgeth; De- Ma
 fending himself, that as Man he sought no con
 Glorie, but Obedience and Belief: yet when an,
 Man, God appointeth him to be glorified: one
 which they not yeelding to do, he himself and
 is again the one that Judgeth: For having Aut
 received glory from the Father, he cometh in t
 Glorious in his Actings, expecting to be re- wan
 ceived, and there he is one that Seeketh: and the
 if Neither of these be granted, there is had
Moses that seeketh my Glory, and judges us
 you for your disrespect unto that wherein was
 my Glory is Founded, which lyeth in this, Scr
 that *before Abraham was, I Am*: *Before* Ch
 denoting time past; I Am, the present; tell
 past, and Future, not being in the Deity: at a
 he sayes not, *I was*, but, *I am*, meaning him and
 self to be God. Per

If his Miracles be conceived to flow from tha
 Sorcery,

an Sorcery, yet his fulfilling of the Prophets
d in of God, who before hand spake of what he
an; should *Do*, and what he should *Suffer*, might
thy cause at least an Inquisition after the Verity
you of this Proposal: all being accomplished to
new the very Manner of his Death and Buriall;
not Why should he distrust them, when they
shew what he shall be. (*viz.*) *The*
effe *Man who is Gods fellow?* Zecha. 13. 7.
ory: Words discovering the Union of God and
De *Man* in him: Neither did *Moses* a Servant,
t no conduct the people over *Jordan* into *Cana-*
hen *an*, but one *Iesus* or *Iosua* (the Name is
ed: one) Figuring, that none but *Iesus*, *God*
nself and *Man*, a Son, is to be Followed, as
ving Authorized by the *Father*, to fix our abode
net in the Land of Rest Above. The *Eunuch*
e re wanted not competent knowlege of *God*, but
and the Saving one, since Christs Revelation, he
is had not clearly, untill he believed, that *Je-*
dges *sus Christ* was the Son of God, which belief
ere was wrought by heedfull observance of those
his Scriptures, delineating the draughts of
for Christs sufferings to the unbyassed, and In-
ent; telligent. The Seers seeing but darkly, and
icy at a distance, were not understood. Flesh
him and Blood Revealed not his *Son-ship* unto
Peter: but after the Rising from the Dead,
from that *Christ* behaved to suffer, was not a se-
cret

cret, and proclaimed as a necessarie Truth, perfection of knowledge being in and by him; As God acquir'd by man.

He is that *Word which was from the beginning*, and from that beginning was with God, and not after, and so with him in it, that he was *God*, as he is, John 1. 1. One of One, Truth of Truth, Life of Life, Glory of Glory: *The Image of the Invisible God*, Col. 1. 15. God being in himself invisible, that is, the *Father*, but he, as the *Son* truly Represents the *Father* visibly, as the word spoken doth represent the sentiments of the Soul Audibly, so he Reveals that *God* whom we cannot with eyes behold. Yea, nearer then the Instance given, the *Son*, being the Essence of the *Begetter*, from whom the Begotten is not parted, not divided, the *Father* being in Him, and He in the *Father*. All that the *Father* hath, being the *Sons*: For, saith he, *All Mine are Thine, and Thine are Mine*. The nativity of this *Son* having in it a Tremendous Mystery; not known, yet believed; not understood, yet Comfort had by it; the Union having no Nativitie, expressing posterior to that high that it were *Anathema* to say, *this is the one*, then, *this is the other*: the generation being *Like of Like*, a Motion from the *Father* Flowing

ing, yet retained by Him, He communicating his own Essence to the *Son*, conserveing the same, Impassibly, Indivisibly, in himself. A Man, its true he was: yet then, He and the Father was one: He said, *I and the Father*, being Names of different things, *Am one*, therefore one Name. *God, Jehovah, Lord; One*, professing Identity of Nature; *Am*, excluding Time, from having Flux, when this Begun, there being nothing where- in there is a Discrepancy, yet, *I and the Fa- ther*, are Diversifi'd, yet *One* Discovers no Distinction: and confutes the Existency of two Gods, There being no Medium or mean to *Sense, Reason, or Faith*, between the Begetting of the *Son of God*, and the Ex- istence of God the Father: Each being ful- ly and together in Either; without intervall or space: Neither subsisting in themselves without the Other, Hence, the *Son* is the- *everlasting Father*, Isa. 9.6. Which could not be, had he not from *Eternity* been, which *Eternity* must pertain to the *Father*, or then the *Son* were not *Everlasting*; *Ever- lastingness*, or *Eternity*, Admitting no Du- plication or Doubling.

God is known to have as many *Sons*, as He hath Creatures, He is called *Father of the Rain*, Job 38. 28. Giving it a Formative power

power, to Refresh and Fructifie the Ground
 Yet to separate his Transcendency of whom
 we speak, from the Energy with which o
 ther productions are endowed; He is called
the only Begotten Son, that is, *Only begot*
ten in the beginning, clearing the Confu
 raney betwixt the Old and New Testamen
 yet with this Difference; *The Heavens and*
the Earth were created: But in that begin
 ning the *Word was*, John 1. 3. And being
made in that Beginning, the Earth and Heavens
because Begotten, This day, Psal. 2. (i. e. *Hea*
Gods day; that is, in his *Eternal Light*
 Therefore with the Father, is he Omnis
 ent, Omnipotent, and is *Jehovah*: and for
 owned by *Abraham*, in that prelude of
 his Incarnation, being bowed unto and pray
 ed unto, and called *Lord*, Gen. 18. 22. Faith
 and Revelation manifesting one of the Three
 men, to be no other, then he that made
 both Men and Angels: to that Holy Patri
 arch, who yet was zealous enough again
 Idolatry, and had not given that respect un
 to the *Man*, except by his Majesty and com
 lineffe: by his Faith and the Angels reve
 rence, and Spiritual and Divine information
 he had known him to be the *Lord Jehovah*.
 A verity to be adhered unto by men, and
 owned once by the Devil, through *Fear*

Mark 5

Mark 5. 7. Though out of *Subtiley* he endeavour now a Refutation.

The word *Son*, is thought to be but the Calde *Zun*, which signifieth to feed or nourish, the Son being to be provided for by the Father, and in case of necessity the Father by the Son, the word *Filius*, to be only the Greek *Philia*, Friendliness and Love; as if Sons were the darlings of a Parent, being new Roots for support of a decaying Family. And how doth the *Father* and the *Son* from Heaven, in the *Scriptures*, in the *Prophets*, in the *Psalms*, to Jew, to Gentile, stop the Insolence of Unbelief, pressing for Reciprocall glory to each other, as occasion serves: So superlativley Infinite is the Love, which equally, as one, they bear to One another. Now is the Son glorified, and God is glorified in him: If God be glorified in him, God shall also glorifie him in himself, John 13. 1. That for the Son. And again, when he saith, Let all the Angels of God worship him, Heb. 1. 6. That for the Father. And needs must he be first, since he said unto the Son, Thy throne, O God, is for ever and ever, v. 8. And deservedly worshipped, Being anointed with the Oyl of gladnesse above thy fellows; v. 9. That is, endowed, when Man,

with more excellent prerogatives, Royalty and Power, then all unto whom *God* gave Power and Royalty. The scatterd gifts given, some to this, some to that: *O* being all in him United, and exceeded the Fountain exceeds the Vessel; *Isaac* wonderfull in his birth, *Moses* and *El* for their Miracles, *Daniel* for his Prophecy, *Lazarus* by his Rising from the Dead, *Noah*, and *Elijah* for being taken up to Heav'n: But compare these with their circumstances, to the Glorious Endowments of Son of *God*, and his powerfull Actings thereupon, and wherein are they to be considered? How is he, not they, to be *shipped in heart and Spirit*?

In this Meditation, let not the Manichee Herecick trample upon the verity of his *M*hood; As if that were swallowed up by the Immensesse of the Deity: or that the thereof Evaporated, or Attenuated in much, as to repel truth; Fancying *Christ* have no real Flesh, no Rationall Soul: as the Bush burned, and was not consumed though Earthy, so that Substance which he took from his real Mother, as Man, was still mans Substance and Flesh; vailing the *Godhead* Omnipotence contracting it to himself, because it was Omnipotence: He *id*

ing infinite, as begotten of the Father, by
Spiritual Generation without a Mother, and
 Finite as born of a Mother by *Natural pro-*
gression from the womb, without a Father,
 In every way, neither Infinite nor Finite; Not
 Finite begotten by an Infinite *Father*, of whose
 Nature he must be participant, not infinite,
 born of a finite Mother, of whose nature al-
 so he must be partaker. I am deceived if
 somewhere it be not Recorded, that he in
 Countenance much resembled *Mary*: and
 sure we know, in Doings, he *was the Image*
of the Almighty, Infinite like him, Finite like
 her, being one *Son* to both: It being In-
 congruous in Spirituall, to have two Fathers,
 or two Mothers; therefore as the Son of the
 One is he *ubiquitar* and as Son, to the other
 is He *Limited*, each nature remaining distant,
 without mixing, though uniting in him, for
 constituting one Person, evirg the Absur-
 dity of Four persons in the *Godhead*, by this
 ineffable Coalition, or abiding together.

In this the *Church* obtained the utmost of
 her souls desire; *Seeing him* that is God, as
 Her Brother, that sucked the *Breasts* of her
 Mother; Purposing in publick to *kisse him*;
 that is, owne him, embrace him, though
 in *Flesh* beheld, concluding not to be *despi-*
sed thereby, Cant. 8. 1. *Glorying in him* a-

bove all Lovers, and most deserving her Amorous huggings, the Lawrel of transcendency, above all other Suiters, for purchasing her Favour: they being Libidinous, He *Holy, harmlesse*, in his Caresses, or respects protects her Modesty, Face to Face, as Friend with Friend: solace they each other, with powerfull Incentives of Incontaminat, and unspotted Love, She cries with that Martyr, *None but Christ, None but Christ*: He speaks with that King, *What is thy petition, and shall be granted? What is thy request, and shall be performed?* Whole God being made whole *Man*, that man might be wholly blessed: in procuring whatever was amiable delightfull, and that with Felicity, to plenty and abundanc. Heere that is in him, is the *Sheeps going in, and going out*: for the purchase of never-failing consolation, *John* 10. 9. Laying aside the strength of Ox, like reason, we may *go out* in the belief of his Manly nature and countenance; and *go in* worshipping before the Majesty and Power of his Godhead: which duality of natures is expressed in the words, *Child and Son*, and these united in the Name *Immanuel*, *Isa.* 7. 14 And if this purchase not a plenary yielding up of Sense, for *glorifying of the Son*, then believe him for *the works he hath done*

and for those done through him, *John* 10.
38. Had he not been *Man*, he could not
have *Fasted*: and had he not been *God*, he
could not have Fasted so *Long*. That Fam'd
Faster *John Scot* of this Kingdom, for 40
dayes out of discontent: his 32 dayes Fast
in the Maiden *Castle* of this City for Tryal;
and at *Rome* the like number of dayes; as
also at *Venice*; his 50 dayes Fast at *London*:
being vicious in life, may be thought to
Originate from some other Soyl then Hea-
ven. As for that much Talked-of Faster
Martha Taylor of *Darby-shire* in England,
Anno Dom. 1667. Who in sicknesse is said
to abstain from Food thirteen months toge-
ther; nothing of Eminent Sanctity preceed-
ing, nor of Enthusiasm accompanying it: I
shall not at this time passe my judgement;
But must say to such, who would argue
this, or the like, to be naturall, that there-
by the wonder of our Saviours fast, and
His hunger afterward, is affronted before
the adversaries of his Divinity. And since
it's one priviledge of the glorified Saints, nei-
ther to *Eat nor Drink*; I shall conclude it
expedient for all, while in the flesh, to
call Daily for their *Dayly Bread*, and that
convenient for Support (which in the for-
said *Martha* hapned not) Believing with-

all our *Lords* Divinity, because he fasted *fourty* *dayes*; Truly, Harmelestly, Heavenly, the Godhead only strengthening him for doing whereof *Nature* of her self cannot pretend to an Imitation. I in all the extent of Time, during the continuance of the Law, and Prophets, untill Christ, it is nobly observed, there were but seven men to whom God gave the gift of Miracles, the New Testament Exceeding the old in this particular, that seventy were endowed with it at once, the twelve Disciples, and others afterward, by the power, and in the Name of our *Lord Christ*; who also himself bringing the Gospel, brought first Miracles with him for confirmation. As did *Moses* who gave the Law, first working of *Miracles*, to evidence his Mission. Our *Saviours* giving eyes to the blind, hearing to the deaf, strength to the lame, &c. *Matth.* II. 5. were proofs sufficiently pregnant unto *John*, that He was He who was to come, and that another was not to be looked for; for he had Read in the *Scriptures*, that all these should be done when God came, *Isa.* 35. 4.

Though at his birth, the World was not agast with prodigious and portentuous visions, As at *Alexanders*; the Sun fighting with the Moon, Stones sweating blood:
Neither

Neither did the heavens seem to burn the year, thereof, as they did in that of *Mithridates*; Though the Theatre never beheld him grapple with Tygres, Boares and Lyons, as the old Combatants: Nor pluming his Innate Heroicknesse; Dazling the eyes of the Clamorous Vulgar; Nor did he triumph as the Conquerour uncovering himself at once for Acclamations among men, for that *Cob-web* thing, the Name GREAT. Yet in the darkest Shade and Tract of his life, we defy the Histories of the Worlds Champions, to equal him in *Power and Glory*; As a King coming to his Kingdom, had he not his Harbingers, in the multitude of the Baptists converts? their Master being only his voice, as a trumpet, to *prepare the way of the Lord*. He was indeed laied in a *Manger*, his own refusing him; But the *Ox*, though knowing his owner, and the *Ass* his Masters crib, not being capable to declare his arrival; *Angels*, who knew him best, as being of his his Court, and a multitude of the heavenly host, made musick at the Birth of this Prince of Heaven, Heir of Earth, Maker of all things, and *first begotten of the Father*: Heaven shined with unusuall light, as by torch-light, to guide Wise men and Sages unto the House, where this *King of Saints* was to be

worshipped. In poverty he appointed *Peter* to his hook, and fish for a penny, (the house in probability being Peters, for which the tribute was to be payed) in which charge he first shew his *Godhead*, that the fish was there, and had coyne; Next that he was a *Man*, and stood at that time (as the best sometime may be) in need: Further that he was *God*, being not willing in any case to Offend the Rulers of the Land: Lastly, that in both natures, he was in office and Authority, Judge-like, condemning that fish to death, the half Crown in probability being robbed or picked from the Pocket of some drowned person.

In His giving up the Ghost, he uttered a loud cry, evidencing weaknesse, not altogether to have hastned his removal, he shook the Earth, darkned the Heaven; a type of that darknesse now encompassing his murderers, condemning an impenitent Thief, Giving a Kingdom to the other contrite Malefactor. So that albeit, as the *Tabernacle* (which also ombrag'd him) there was nothing to be seen outwardly in his person, *save the goats haire, and badgers skins* of Frailty, Infirmitie and Debility, for which he was deemed neither *Comely, Beautiful, nor desirable*, *Isa. 53. 2.* Yet the Rod (which
was

Peter was stronger then Aarons) of his Authority, *Gagging* the multitude, the *Manna-pot* of his plentiful provision for the hungry and faint, the *Mercy Seat* of his tenderneſſe and compassion towards the blind, the poſſeſſed and the dead; *The Tables* whereon his Laws were written in ſo deep Characters, in the hearts of men, though ſo contrary to the heart, cleareth to the Surveyer, that the *Godhead dwelt bodily in him*: Compiling clearer answers to him that asketh us, in whom we believe, then did that *Savage of Domingo*, who answered in *Toquilla & Toupan*, that is, (ſayeth my Author) who was preſent, in the *Sun and Thunder*; yet learned he after to believe in *Jeſus* and him crucified, and was baptized, as we, I hope, by the Holy Ghoſt: So ſtrong was the power of Truth.

Let us reaſon together a little with the Jew on our Saviours behalf, and go round about that once pleaſant land, more narrowly then *Nehemiah* did circuit *Jeruſalem*, and hath there one word which our Goſpel records the Son of God to have ſpoken, concerning it, fallen to the ground? Hath not their houſe been left unto them deſolate? Hath not their Temple wherein they truſted, being left without one ſtone upon another? Had not their

their daughters cause to weep? And do they not yet bitterly lament the burning of their Temple by *Titus* the Roman Generall, August the 6. The self same day on which *Solomons* had been burned by *Nebuchadnazzar* King of Babylon? Were not your children and fathers crucified untill there was no Room for Crosses, and thirty sold for one penny? were not your Noses flitt, your Ears cut, by which you had snuffed, and scorned to hear your Messiah preach? whence came those earthquakes, shows of blood, like crosses falling on your garments, when liberty was granted you, to re-edifie your Temple; your own hands with infinit pains, working for fulfilling of our Gospel, one stone being not left upon another, in removing the Rubbish, for laying a new Foundation? I say whence came this? from heaven or of men? if from men, why did not Care, Strength, Vigilancy and charge preserve the Building? if from heaven, why do you not believe? Have you not heard that astonishment which befell those Workmen, that after much pain about a dark cave, for expediting their work they found in white and clean linnen a Book, and opening it in great Letters read, **IN THE BEGINNING WAS THE WORD** &c. the book being *S. Johns* Evanegel, which
made

made many of you to forsake that work of Spire, and darknesse, and build themselves up in the Holy Faith we professe, with prayers and hymns glorifying *Christ*, as the Saviour of the world, the Salvation *Jacob* their Father had longwaited for, but already found, *Jerusalem* being in dust, and *Capernaum* reduced to Beggery, as he had foretold, refuting trivial objections.

Yea when Christianity pittied to behold her under the Iron Rod of the *Saracen Turks* armed with invincible courage, once more to have *Jerusalem* bear in a Gospel sense, what she formerly was for the Law called, and by the *Turks* now known (viz.) *Cuds* the Holy Citty, did not God from Heaven chide and check the intentions of those Princes (as being too officious) by sending for two years, a rageing pestilence all the world over; The first fruits of that destruction by plague, famine, and sword, which came upon all in heaps, during the fond salutes of that Harlot City.

Is it not observable, that many warlike Nations, not so old as the *Jews*, as *Goths Vandals, Picts*, are not known save in History? their Dreadfull Valour Perishing with themselves, whereas these Hebrews are yet fruitful in posterity, and remaineth famously, an

in-

infamous people, so Beggerly Spirited, so far degenerat from the courage of the Ancient Israelites, that the naming of a sword to many, is sufficient to affright one into a Feaver? And amongst the millions of legions encamped by *Turks, Persians, or Indians*, not to Name Christians: where do we hear of a Jewish Army? They are Moles delighting only to nestle in the Earth, felicitating their Souls with Hoords of Wealth; Leaving honor to be pursu'd by all other Nations, Or rather honour, for fear of disgrace, having wholly forsaken those Sons of the earth, and Justly, since they crucifi'd their King.

The Christian doctrine among other causes they hate, for preaching Salvation to the *Gentiles*; As if God had not blessed *Japheth* as well as *Sem*, and as if *Japheth* was not to dwell in the tents of *Sem*, of whom the Hebrews came, *Gen. 9. 27.* As if *Abishag* the *Shunammite* had not been brought to King *David*, or as if *Solomon* had not Married an *Egyptian*, or *Moses* an *Ethiopian* woman: As if *Hirams* workmen had had no hand in the building the first Temple, nor *Cyrus* cash, and tribute wasted by repairing of the Second; As if *Jonah* had not been sent to *Nineveh*; As if the City of

Jerusalem

Jerusalem had not been the property of the *Jebusites*, for sin forfeited: but afterward pacified and reconciled, restor'd again to the first owners the Gentils; which that City by some is thought to report unto all ears, by its found **I E R U S A L E M**, a Name compounded of the Greek word *Ieron* a Temple, and the Hebrew *Solomon*, that is, *Solomons Temple*, as if the mixing of these Languages, protested for a joynt interest in the mysteries of Religion; From which collection I can behold no very great absurdity: though the Grecian take place in going out, or coming in, before the Hebrew in the streets of Jerusalem: (Craving pardon in dissenting from him, whose Name, whose Fame, is so pure, and white, so as no **F V L L E R** can exceed) as at first it came from the Gentiles, so by its name, might the first owners be remembred: Untill the Jewish Tenant by treason was ejected, and then to return to the first possessors, that both might fear, and repent, and believe, Living in it by, and through Grace alone.

An honourable Traveller being pressed by a *Rabbi*, principall of the Synagogue at *Sophia*, to discourse of Christianity, not Bluntly, but Acutely, proved Christs divinity, and divine aid to our cause: that
in

in such a meek humility, it had raised it self over all the proudest oppressours: Was answered in grave spite, that Christ came, when the world had been tamed by the Romans, and when the Spirits of most Nations had been broken by their heavy yoke: wherefore he would not build his Religion, as the old Heathen had done, upon Heroick Acts, but upon the contrary, meek humility of contrite hearts; Which, being the greatest number, causes his doctrine to prevail so well. But, *men of Israel, and you that fear God, give audience*; Consider you are without a King, without a Temple, and reflect upon Jacobs Testament in both, these are to be with you only untill *Shiloh* come, Gen. 49. 10. Unto whose Name *Jerusalem* poor of *Siloam* might respect; and you know, and the Pharisees also, who sent a blind man thither for cure, John 9. The Sense of the word, forming Felicity and successe in ordinary reading, the unusuall way of writing, pronouncing and pointing of the word, making it both Masculine and Feminine, his true Man-hood and his Mothers Virginity therein couched, the Affix, or Letter *He* by use (*the great mistress of Speech*) being feminine, and should be *Schilah*, but the pronunciation and punctuation is masculine: and there-

fore you read it Shiloh, and he was to come of Judah, as Mary did, of whom Christ was real Son, by your own confession; but without the ordinary rule of generation; as we believe.

We find you by God your Father, as Tarn'd Children, nourished and suckled, with wonders and miracles; what darkned the Heavens at the death of Jesus? what made your dead appear? Your rocks and your vails rent? your prophets (save false ones, and to your own destruction) long before him, and ever after him to cease? but to prepare you for him, and discover your Sin in his Bloodshed; We have a double prophesie of your Future relenting, from your own prophets, yet ours, because believed by us, That *that Salvation* which is come to the *Gentils*, shall provoke you to jealousy, and that you shall look upon him whom you have pierced, Zecha. 12. 10. whom you valued at no goodly price, even for thirty pieces of silver, Zecha. 11, 12. Which three pound fifteen shillings bought the Potters Field, a Field of Blood; the belief of which predictions, by us *Gentils*, ought to be a provocation of jealousy stirring up you *Jews* for suspecting Errour in not believing this report touching the *arme of the Lord* revealing

ing, *Iſa.* 53. 1. that *Jeſus* is the *Chriſt*

It is the conjecture of one Learned and ſkilled, in untying knots of difficultie and intricacy, that to the whole world *God* in the conversion of *Paul*, gave a Type of the *Jews* accels to the *Chriſtian* faith, that as he was laſt of the *Apoſtles*, ſo ſhall they be of the *Nations*, after which, as he they ſhall be moſt *Zealous*, and reprove *Romes* Idolatry with boldneſſe, as he *Peter* diſſembling: but this to be brought about, not by the Ordinary way of preaching, but by ſome ſign, viſion, or revelation from *Heaven*. The greateſt number of the *Jews* converted ſince the death of *Chriſt* wrought that way, For one example. In the Kingdom of the *Omerites*, in *Arabia*, then ſubject to the *Happy*, under *Iuſtinian*, where a diſputation of three dayes being held betwixt *Gregory* *gentius* Biſhop of *Tephra*, and *Herbanus* Biſhop Jew, who not ſatiſfied from Scripture-prooſſes (according to the wont of that Nation) would have and craved a Sign from *Heaven* proteſting, if *Jeſus* of *Nazareth* ſhould appear, they would believe. Whereupon, after a dreadful Thunder, *Chriſt* was ſeen, with beams of glory, walking upon a purple Cloud; a ſword in his hand, a *Diadem* on his head, ſaying to the *Aſſembly*: Lo, behold

Christ I present unto your Sight who was crucified by your Fathers: at which the Christians calling for mercy, the Jews were stricken blind, and remained dark untill they were Baptized, as *Paul* also was; who was until then, the greatest persecuter the Church had, as the *Jews* at this day are.

When *Caliph King of Tartary* was contriving a way for exterminating the Gospel in his Dominion, *A. Dom. 1225.* as fictitious and designed: one counselled to let the Gospel itself become its own judge, that saying, if any of its professors have Faith, he may say to this mountain, be thou cast into the Sea; and it shall be done, *Mat. 21. 21.* Purposing to cut off the heads of Christians with their own sword. This made the test; and ten dayes allowed for discovery: after much humiliation, praying, and fasting, one of the Bishops, directed by God, ordained a squint-eyed shoemaker to give the charge; and after many tears, and acknowledgement of self-unworthinesse, at the end of the dayes, when butchery was ready, he kneeled between the Camps, and ardently summoned the designed hills remove all, which succeeding, the amazed *Barbarian Prince*, was incontinently baptized. To pass the thundering legion, older times, How hath God both to *Jews*

and *Gentile* magnified his Holy Child *Jesuit* what rich promises are yet unfulfilled? & the very preservation of the Jews, is prognostick of Gods future benevolence, animating our zeal for suing out good things for them; they having in the City *Saphetta* near *Bethsaida*, both honour, freedom, and learning, and their own language purely, though studiously spoken, as an earnest that in due time their conversion, may restore to their posterity, the whole Country. *Fiat, Fiat,*

Henry the third of *France* having instituted that order of Knight-hood, called of the *Holy Ghost*, being, on *Whitsunday* the day on which the *Holy Ghost* came down upon the Apostles, both born of his Mother, fell to the Crown of *France*, and elected King of *Polland*, afterward erected another called *Christian charity*. We have in this Kingdome the voice of the Spirit, as clear as any Kingdome under Heaven, if not more, (though many evil eyes among us, grudgingly are upon us, fretting at, and hindering the progress thereof, by prints calumny, and slanders, &c.) testifying from Heaven, the advance of our blessed Lord *Jesus*, above all powers of Heaven and earth and under that Doctrine we have been born, nobilitated and bred, choicely for to reign over the World, hel and death

Glory to the Son.

83

and that *Little Sister* of ours, the dark Gen-
tiles, that Son of our Father *Ishmael*, not be-
ing induced to say, *Glory to the Son*, let
Christian love enflaming hearts, canle a repe-
tition, to those our kindred of that p^rophesy,
*O House of Jacob, come ye, and let us walk in
the light of the Lord*, Isa. 2, 5. God inten-
ding that we in light, and converted, should
not be unmindfull of those in darkness, and
in the shadow of Death, but as earnest for
the Salvation of our Brethren, to the glori-
fying of the Son, pray for removing of their
Dark vail. Amen, Amen.

Let the registers of the devout, and re-
cords of the old Fam'd Religious, be viewed,
and the name *Jesus* hath been writ in capi-
tal, and Text-hand letters, for consoling
the distressed, easing the pained, sustaining
the dejected, for supporting the fainting, a-
nimating the drouping, resolving the doubt-
ing Conscience, for strengthening the feeble,
liberating the sheekled, encouraging the
vanquished Heart, enriching the poor, im-
pregnating the Barren, and comforting the
persevering Christian. The hopes of a *Goel*,
kinsman, or Redeemer, was the *Veny* by
which *Iob* warded off the most pernicious
thrusts his skillfull adversary could, or did
make at him, keeping *Satan* still at a distance

by his confidence of a Resurrection both of goods, and good Name. It was *Jesus* made *Moses* refuse to be Son or heir to *Pharaoh*, or *Pharaoh's Daughter*, preferring the riches of *Christ*, that is, *Reproaches* for *Christ*, before precious Jems, or Orient pearl; these adorning the brow with eternal rays of glory and never-fading splendour, not the other.

That vision, that blessed sight of *Jesus*, *Stephen* saw, was so ravishing, that the stones breaking his bones, warmed not his blood to rail, neither went his life from him in grief, save for them who took it, Bowing, not to his adversaries for respite, but to *Jesus* to receive his Spirit. Wise *Paul* esteemed the Treasures of the World but *Dung*, to be cast behind back, to be put out of sight, to be nauseat, when the knowledge of *Jesus Christ* is under communication. The cleansed Samaritanethankfully returns to glorifie *Jesus*, and therefore is said, *to Glorifie God*. The like is done in the fervent accosts made by the zealous to the Throne of *God*, for their expectations, for their possessions through the whole World, *Jesus* the Son, the Lord *Christ*, his only Son *Jesus*, still ecchoing from their Mouth, being first honourably conceived of in the heart. This made Religious and great *Constantine* not delight in the

the Musick of the Worlds commendation, when he had done much good in the world; but, in anger, commanded him silence, who accounted him worthy to reign with the *Son of God* in Eternal Glory, earnestly desiring prayers that he might live and dye his faithfull Servant accounting Subjection more then deserved Honour.

That excellent Prince, and Marques of *Pico, Galeacius Caracius*, (unto whom judicious *Calvin* Dedicates his comments upon the first epistle to the *Corinthians*) having left Father, Lady, Honour, Kindred and Children, with castles, for the Testimony of the Truth in *Italy*, to follow God, and the voice of his Spirit in *Genevah*, conquering all Difficulties, moved for his return home, with unparallelled courage and meeknesse, but by a Jesuited kinsman being offered Money, zeal appeared, he saying, *Let their Money perish with them who esteem all the Gold in the World worth one dayes Society with Jesus Christ*, &c. Though with him all have not ample revenues, or many acres to forsake, yet the varnish wherewith delusion adorns the rottennesse of the world, making it seem thick and strong, Beautiful and usefull, dazling the Eye, and ravishing the Heart of the beguiled, causeth their lives

careful, irksome and doleful, for want of its intertainment in Tenure and possession, while the illuminate, though poor even to contempt, forsake thole land-skips, in pitching upon Christ, for worth and abundance, undervaluing the most amiable prospect of fields, orchards and vineyards (*as he those of Vico, among the rarities of Italy*) solacing it self with much more inward Joy, in the wise contrivements of powerful and gracious providence about its Salvation through *Iesus Christ*: Innuating the Body as a House built by God, for a mansion to himself, for which kindnesse, being thankful, the Saint writes upon his actings, as upon his portal, *Glory to the Son*, or which is the same, *Thanks be unto God for his unspeakable gift*, inviting travellers to the same duty and acknowledgement, reflecting the same hand to have erected that house of bone, wherein their Souls dwell, for the self-same end and purpose: Therefore not to be used as a *Barn* for storing up of Worldly pelf, nor as pits for the Malcarads of empty vanity, Gratifying our senses with the pompous phantastick bravery of the worlds Mimicks, much lesse as Stews to be dellying, and continually inflaming our heart with heat of every pander lust,

in making provision for the flesh, by chambering and wickeonette, druckenness and excess; But as *Temples of the Holy Ghost*, beautified within, as by the sweet scenting cedar of affability and benevolence, without by the curious carved stones of regular deportment, sanctified by the Altar of a pure and Holy heart, for gaining profelyts to the Doctrine of the Gospel, as did *Iovianus*, who being chosen Emperour of the Army, Refused that honour, attesting that being *Christian*, he could not rule over infidels, was almost deafened by the shouts of his Troups *We be Christians, we be Christians*, to the Illustrating of our profession.

Among other titles given by the Heathens to their Jupiter, *Elicius* was one; the *Romans*, in their Engagements, difficult Skirmishes, and bloody Battels, being to their honour, often assisted by his powresse. And harke! how the Church chants forth the praises of this her Captain, styling Him the *King of Glory*, the *everlasting Son of the Father*. Commentars upon which being made, may be Antepasts, for edging the Hungry, the Sick, the Sad, the Dejected and the Troubled Soul, more and more, to call for a full Meal of those Delicates, whereof it may be, their heart hath sparingly

ly been fed. For no sooner did the *Sponse* delineate the perfections of her beloved, then the *Daughters of Jerusalem* turn aside from their own wayes, to seek him with her, that is, to find, enjoy and possesse him, so Glorious, so eminent, *above other belov'ds*, that is, above the transient fooleries whereon their hearts did Formerly dote, and which their tongues did anciently applaud, resolving afterward to follow, and to glory in our *Lord Jesus*, Can. 6. 1.

If Glory, and Renown, and Veneration, be attributed to Man, proportionate to those large dimensions, or parcels of Earth he hath under Rule and Government, then who can vey, or cope with this Son? For save to him, the Earth was never given to Man, to the *Children of Men* it is. And *Augustus Cesar* measured an Imaginary shadow, not his own stature, when he ordered the whole World to be taxed; for much of it saw never his Image, or superscription, nor were shadowed with the wings of his Eagles: But to this Man, as Man, the uttermost Coasts of the Earth are given for a possession, Psal. 2. Not that Heaven is not his, for by Eternal Generation from the Father, he hath all without a donative; But the Earth is said to be given him, in respect of

of his inferiority to the Father, *as Man*, so that He is King of Nations, to break the bones of such in pieces, who will not bend to his Sovereignty, nor do homage to his knee; all Kingly Glory being but so many beams of splendor, which by his authority, as sealed Commissions, flow from him the Sun of Government, enlightning the lesser stars of Potentates and Princes, their greatest Treasures being but Tributary pennies, bearing his Image, the best of them writing, *Gratia Dei*, by the Grace of God: Grace recalling or lengthning their commissions, not *quamdiu se bene gesserint*, so long as they behave; but *Durante placito* so long as he thinks fit, saying, *Return ye Children of Men*, that is, to the dust whence you came, empowering others with authority to command, and Majesty to rule, yet still under him, and as his Vice-gerents.

As Man therefore, all power being given him in Heaven and Earth, he says in his Apostles, to the body of believers, *I am with you to the end of the World*, the Glory whereof being seen in that excellent Mount, when on Earth from Heaven, *Moses, Elias, Peter James and John* attended, his countenance changing, and his raiment becoming white as snow, an embleme and Type, of that splendor

splendor. wherein he shall judge the quick and dead. Hence its called *the glorious appearing of the great God and our Saviour*, Tit. 2. 13. Appearing only on *Tabers Mount*, as Glorious, but then shall. *as the great God*, before whom Angels, Devils and Men, must stand, all judgment being committed to the Son. *Because he is the Son of Man*, John 5. 27. Not to others, for they are the *Daughters* of Men, nor to others, for they are not the *Son*, that is, of *God*, because *he is the Son of Man*, and fittest to umpire betwixt God and Man, and arbitrate between Man and God, in all kind of affair, wherein advice is to be given, and redress to be made, *Until all rule, all authority and power be put down*, 1 Cor. 15. 24. Words expressing the highest supremacy, subordinat command, and lowest government under Heaven, even to death; which as the last enemy is to be destroyed, having boldly and audaciously seized on *Christ*, intending to keep him captive, but could not; yet for his offer, at last shall not be seen. By Death understand sicknesse, calamity pain, anguish, poverty, frights, fears all which are to be dash'd, at the delivery up of the Kingdom of his Mediatory Government to his Father; by which, that power he received as *Man*, and called *authority*, is laid

quick laid down; that which is *Omnipotence*, still
 as God retained by himself: both which uni-
 ting in him, disposed him strenuously to un-
 dergo the indignities, affronts, offered
 him in the *contradictions of sinners*, he know-
 ing, as the head, how to deliver himself, and
 the Church his body, from obloquie and re-
 proach, by a glorious Manifestation of him-
 self to those who pierced him, and to such
 who depended on him, for full satisfaction:
 like that last and imperfect speech of that fa-
 mous Hexaplist *Willet*, who groaning said,
 let me alone I shall be well, Lord *Jesu* —
 That both the one and the other may pro-
 claim him greater then all, and know his ex-
 altation, Col. 2. 17. *The first and the last*,
 Revel. 1. 17. meriting from us his subjects
 the name *Beldugian*, more singularly, then
Pfeffer lobn who hath it from his people,
 the *Ethiops*, signifying with them, *the Ioy of*
incomparable excellency, which from us *Christ*
 in due respect, ought to be acknowledg'd,
 as being above all value.



SECT. II.

IF particular enquiry be made touching the
 defraying of that respect, praise and Glo-
 ry, we are indebted unto the Son for, we
 must

must deposit and reckon from the day of his resurrection, vulgarly called *Sunday*, (which with equal harmlesness may be pronounced) (*though heathnish*) as *S. Luke* hath recorded the names *Castor & Pollux* more fabulous, for (*to silence the Quaker in his carping against the Word Sunday*) they were held Brethren, the product of Eggs from *Leda* Queen of *Oebalia*, Sea-gods, fortunate appearing together to Marriners, &c. therefore effigied on the stern of *S. Pauls* ship, *Acts* 28. 11. and equally sinlessly mentioned, as *Sunday* may be, our Lords Day. The two great adversaries of Jesus name slighting and passing by that, accounting other days more glorious because of some emergency, thereupon hapning. The Jew celebrates the seventh day, because *God* sanctified that for a *day of rest* at the Creation: which Creation being in Glory inferior to the Redemption, which yet was a second Creation, the Church Apostolick held it incongruous to commemorate an old Sabbath. Moses a servant, and a faithfull one too, was forty days with *God* in the mount, and brought down the Law of Remembrance. The Disciples were Servants also, and equally trusty, with whom *God* in flesh abiding forty days, speaking of a new Kingdom immedi-

ly they practis'd against the old institution of the leventh, observing the first day of the week, Acts 1. 3. communicating, preaching and collecting for the poor thereupon, and that by way of Law and command, 1 Cor. 16. 2. which in point of Church-Government must be understood to flow from Christ, he being Lord of the Sabbath, that is, the owner & commander or Abolisher of it, Mat. 12. 8. In this second publication, as the Father was of the first appointing it in Remembrance of his rest, as the Son did for his, *not revealed*, by expressly disannulling the Sabbath, *Except by doing*, that in all things the Gospell might correspond to it self, that is, in Faith, the Son being to be *Honoured by all men*, as they honour the Father, John 5. 23. which will weekly be enquired after by thus Worshipping of his Name. Throughout that pregnant Chapter, Heb. 4. for a *day of rest*, under Gospel dispensation in distinction to that *Day* in the laws publication. There is a special one said to *rest from all his Works*, here in this life (the very reason of a Sabbath) *as God rested from his*, which cannot be understood of any, but of *Christ*: the rest spoken of towards the multitude of *Believers*, being to come, and called, *my rest*, that is, Gods, v. 3. whereas the other *rested from*

from his Works, as God did from his, yea from all his works, resting with comfort, delight, complacency and satisfaction, as God did from his, that is, at the creation, or as the Creator who rested the seventh day, ceasing from making any new species, or forms of things, but still preserving by his power, what he had on the seventh day finished: so the He mentioned, v. 10. rested from watching, fasting, bleeding and temptation, on the first day delighting in all that he had done (as God had) thence forward upholding by his power, the new creature he had wrought for, blessing that day in appearing to the assembly of his Disciples, more then once, which maketh a new Sabbathism for the people of God, that is, of Christ; for the Works of these two are evidently differenced, (and the reason of the rest, as cessation from working) from that work wherein God, that is, the Father, rested, who did speak of the seventh day, v. 4. Either of which being to be remembered, and observed, as obliging to their respective people, for whom the resting was blessed, enforceth observation upon the Christian of the first days rest, under the forfeiture of that rest above, whereof these here, are leaving, and but ways tending thereunto; and from which unbelief doth decline, and draw

Glory to the Son.

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and disrespectful unto Christ. Under the shadow of whose rest, upon the first day, the holy Martyrs, and confessors of the Church, the holy people throughout the world, sat down with great delight, and the fruit hath been sweet unto their taste evidencing it, to be from Heaven, not from Man. And having now no tabernacles to remember the Wilderness, nor Pasch to reflect upon Egypt, but the Lords Table, the Lords Supper, the Lords cup, the Lords Body, the Lords death, to Grandize his Fame, (that our Book swell not) what's more pertinent for his Honour equaling the Father, then to have the *Lords Day*? Revel. 1. 10. Which in all ages of the Church, by all Churches, and by all the Fathers in those Churches, hath been found divine and apostolical, considering that in matters so sublime, so directly tending to the magnifying of *Jesus*, to the moral and ministerial duties of Church-professors, the the Apostles could not err, and therefore tieth our consciences now to observation of that first day.

Let observation be made of those, who disrespect, or condemn this day, and seldom, if ever, is this the only folly such are guilty of; They will be found *Idle, Loose, Drunkards, Swearers, Gamsters, Vagrants, Debauch'd*

Debauch'd, by all, or in many matters of conversation; Against whose affronted Language, may be proposed the Scriptural Authorities, the Apostles practice, the Churches evidence, and the Multiplied confessions of the *Diceasing Ranters, and Condemned Malefactors*: In the Catalogue of whole sin, generally, *carelesse observers of the Lords Day*, is marked in *Red Characters*; and by themselves most bemoaned.

Aloose Nimrod, a greathunter, usually followed the chase upon this day, but his Wife being delivered of a child, with a Dogs Head, put him to his thoughts, and the Heads and Limbs of such profligats, professing, and forrowing for their Misdemeanour in this particular, we dayly behold, may cause reflection upon providence, and force a Religious attendance upon the Lord in Holy Duties. As for the Jews, they must know that if *Jesus*, that is, *Joshua*, had given them Fathers rest; then would he not afterward have Spoken of *Another Day*, in the *Psalms*, there was *Another Rest* then ordained for the people of God then *Joshuah* gave them, of which this Rest, on *Another Day* then they of old observed, was a Type, *Heb. 4. 8.* For that there is another Rest, and another resting, then the rest and resting of

God (i.e.) which God gave in the Law, is clear.
 As the *Jews* deny that he Rose, so the
Turks deny that *Jesus* dyed, he being
 translated from the Hands of the Cen-
 turion, and Another like Him left in his
 Room, who was crucifi'd in their opinion,
 and therefore regards not our *Lords Day*,
 making *Friday* their day of Rest and Wor-
 ship. *Mahomet* a greater then *Moses* be-
 ing on that Day born, and on that Day Sa-
 luted King (by his Army, after the con-
 quest of *Medina*, though by Perfidie) there-
 fore *Saturday* not observed, and perfecter of
 the Law of Christ, therefore our *Sunday* not
 remembred, but *Friday* for the Honor of that
 Impostor as he was called by *Mahomet* the se-
 cond *Turkish* Emperour, who yet was so wicked
 as to oppose the *Gospel* to that degree, that in
 the year 1479 he took twelve Kingdoms, &
 two Hundreth Cities from the Christians.
 And now that same Deceiver, as by wealth
 and Hypocrisy, he got himself almost deified
 at first, so this day, by Force, Valour and
 Invasion, Infects the greatest part of the
 world with his *Muslemans* (i. e.) True
 Believers. Whereas our belief in *Jesus* should
 in Jealousie be provoking, by Faithfulnesse,
 Decency, Holinesse, and Order, to those
 and all other deluded Nations, to appear be-

fore the Lord with us, the morning of the Day, in which (if *Augustin* may be believed) the Elements of the World, and the Angels were created, where in the Holy Ghost came down in the new, and whereon Manna descended in the old Testament; And so to be observed as if now on the Lords Day the worlds were finished, and its inhabitants provided for: In our Lords Appearance, about, & among our tents, as bread, and nourishment for the exercise of peace, and holiness, unto which the Sanctification and Rest of the Sunday excellently, and elucidly invites the Faithfull, though for that called by those *Mysemen*, Gwar, that is, Unbelievers.

As an Appendix to this, I might speak against that, which the World now calls *Contempt of the Clergy*; But that so many have done it before me. It not being a Mushroom of yesternights growth, nor Rootlesse either, being long before the shedding of the blood of *Zacharias the Son of Barachias*, who was slain between the Porch and the Altar, (so by the way, being most apt to disdain the Priests who mock the Altar, and reverence the Temple.) Can it be thought that the growth of our Great Masters contempt, or fewer of converts, proceeded either from his

verty or ignorance? Or that *Paul* was
 floned for his Mean Condition? Or that the
 old Prophets, and Church Martyrs, (whose
Doctrines in spite of Drollery, did drop as
the Rain, and distill as the Dew, Deut. 32.
 1.) were derided for their blunt Dialect?
 There must be some other cause, which I
 shall not dive into; However it is told us,
 Contempt will come, and the Master of the
 house (i. e.) of the Church, hath been cal-
 led *Beelzebub*. Ambassadors Church-men
 are, and Kings tendeth such, in Splendor,
 but conform to the Grandeur of those to
 whom the Embassy is appointed. All are
 not Kings, Emperours, Great or learned,
 Christ hath to do withall; but some are poor,
 illiterate, ignorant and base, and wisely
 conformeth Emisaries to such. Faithfull
 Stewards will give Food (though perhaps
 not of the Banquet, or Stately Service, to
 the under Sculls, that are of the Lords black-
 guard, these being serviceable to their
 Master, in their turn-spit occupation:
 It is known, blunt and plain Sermons, have
 done good, like course meat to hungry sto-
 machs, and wholesome.

That similitude of *Peter Martyrs* dance was
 to quaint one, yet was it the ground stone of
 that fam'd Italian convert of *Vico* his con-

sion, he from that hour resolving to restrain his affections from following the World and his pleasures, yea every thing, but the truth of Religion, and *the way of happinesse*, &c. Though every Preacher be not Recorded for the like Success (*let the cause be search'd*) yet he that despiseth the least, shall at last severely reckon for it; yea as *Jesabel* said, *Had Zimri peace who slew his Master?* From Modern and Ancient Registers we might demand, had he rest, had he quiet? had he comfort, *who hurt a Preacher?* which is so well known, and untill this brazen-faced age heeded, that it is a proverb not yet out of date; *Be a Minister good or bad, they seldom thrive that hurts him.*

Sure it is for the glory of the Son, that he be respected; And the Devoire shewn to the ignorant *Musti*, among the *Turks*, and to the cursing *Rabbi* among the *Jews*, hath not a little influence upon the signaling of their respective Prophets, *Moses* and *Mahomer*, by the Basest vulgar, and rationally Suggested, to that first Christian King of the *Saxons*, among our selves, *Ethelbert*, whose speciall care, and mean for propagating the Gospel, and preserving peace, for himself, was to punish those, who had Stole ought from Church, or Church men chiefly

chiefly: which strictnesse when restricted by *Eadbald* his Son, occasioned, first, loss, next sorrow, which drove him to repent, and make amends. Pharaohs devotion (if not his policy) secured the priests lands from Mortgage or Sale: and he that looks upon a living Clergy man as a dead Dog, may before he die. Crosse proverbs, and professe that the dead can bite, which all Histories can instance in, whether *Fresh* or *Musty*, yea the *Musty* in that particular, may be found to be *Fresh*.

Under this paragraph of the *Sunday*, we may comprehend the sincere performance of all Religious and Christian duties; that as it is not said of the seventh day, the *Morning and the Evening*, it being all light, so on the *Lords day*, there be no dark corner, no reserve for carnall, or selfish interest: but as full of light, let ingenuity be seen in confession of sin, in attention to the word, *God* who is truth, will make out the truth of what he hath promised, if he be worshipped in *Spirit and Truth*. It is deemed in *Turky* an indifferent thing to serve either *Christ* or *Mahomet*, noting the subserviency, But its a disgrace to *Jesus* if he be waited upon even in equality to any; but more ignominiously handled, if post-pon'd to *Mammon*, to

Venus to Bacchus, by suffering the Soul to
 straggle, in sensuall paths, while the Ear is
 listening to the way of the Law. Conceit
 then, at entry into the Temple, *Jesus* to
 be seated by thee, saying, *My Son, give*
me thy heart, that with thy mind thou may-
 est serve the Law of Christ, Rom. 7. 22. For
 though the Whore have her peace-offerings
 by her, that is, part of that She had offered un-
 to God in the Temple) which she purpoeth
 to Feast her lover withall, Prov. 7. yet God
 will have no partner in the Heart. As the
 late Heroe *Charles* of Sweden, who being
 offered Swedens Crown, by the present
Christina, she reserving some part for So-
 vereignty and absolute Dominion to her-
 self; bravely answered, *I will not be a King*
without a Kingdom; so as to Regiment in
 the Soul and affections, God, even our Savi-
 our will have all or none.

The Retinue with which the Grandees of the
 World, adde many Cubits to their stature
 withall, Operate much upon the heaviest
 Spirits, to rouse them up, for glorifying
 of them, that is, standing in aw and reve-
 rence, because of that Gallantry beheld in
 their relations, and servants Menial, who
 it may be, followeth, as the multitude did
Christ for the Loves, but not for Love,
 shunning

Imitating the Motive: let us imitate the practice, and follow *Jesus* wheresoever he goeth, choosing him for our Lord and Master, telling the Generation, we wait upon the Son as Exactly as *Abraham* waited upon the Father; and He followed him to his foot, *Ila.* 41. 2. that is, not heeding, or not inquiring after the end; But a progressive Advance, in the steps of Obedience, Faith and Patience. As a sister say, with *Rebekah*, I will go, *Gen.* 24. 58. Do as *Solomons* Queen was advised, forsaking by forgetting, our own People and our Fathers House, *Psal.* 45. 10. Like *Ruth*, say to him, spread thy Skirt over thy Servant, *Ruth* 3. 9. As the Disciples; Leave all and follow him: put thy hand in his hand, turn to him, in Hunger for Bread: when Naked depend upon him for Cloathing: If in doubtings, droopings, expect comfort solely in his assistance: Though for a time thy Lord may be, as it were not at leisure, yet keeping in the Train, may occasion opportunity of Speaking, and then shew him thy Anguish and Vexation with confident Humility.

If none of these be through affluence of earthly enjoyments, then as the *Reubenites* to *Moses*, go on before thy Brethren, Armed; and like the *Rich Women*, Minister to him of thy Substance

Substance, as did that royall *Guilliam*, Brother to *Achais* King of this Ancient Kingdom: who being very Rich and wantring Heirs, made Christ his Heir by building (according to the light of his Time) Many Monasteries for his Service and Name, whereof there are many yet remaining.

Sins sickness, the conscience distemper, the discomposure of the Soul, is as lasting as life and through him is rest and ease only to be had. *Wait therefore, wait, I say, on this Lord*, and he'll bring to pass the desire of the Heart. The *Rechabites* followed, that is, obeyed their Father *Jonathan*, in abstaining from Wine (*the space of three hundred years* known from 2 Kings 10. Jer. 35.) yet that was comfortable: from building houses, yet that was convenient, from planting vineyards, yet is that good Husbandry. Have not the Jews obeyed many false Messia'ses? Doth not the Turk follow Mahomet, in forbearing the juyce of the grape? to that degree, that the drinker thereof once known, in all actions thereafter, his Testimony is invalid and of no force. Now when Adultery, Fornication, Uncleannesse, Covetousnesse, &c. are by this Son, branded with marks of abhorrence, as unfit to be indulged, why should his pretended Disciples run a tilt at these at

exercises of recreation, or divertisement? more purity, were More becoming, and greater deliberation more adorning our profession, in heeding the documents of self-denial, relating to these extravagant excesses. We ordinarily hear Men in discourse, composing Eulogies, of *Dauids* advance, *Abrahams* blessing, &c. but obedience the radix of these found in the Codex of the History of their lives, unhappily wanting in our selves, involveth us into the contrary abyſſe of ignominy and unsettlement: *Dependence* on him being the hand wherewith we must grip every thing for our spiritual livelihood, or advance, *Glorifying* of him in our observance: being the proper mean, for our being by others observed, as standing in the Sun, discovers the various colours, in our silken dress.

The Son is the Churches Agent for the affairs of Believers, whether in Heaven, or Earth: no other *Mr.* of Requests there but He, none is of like authority, none of like skill to address, to plead, to silence: it is therefore In-glorious for Rome, to pass him by, employing others in the office of intercession. I know she pleads from the parable of Kings, whose Majesty is affronted (*saieth she,*) if free accession be promiscuously allowed to solici-

solicitors, without Favorites and Informers;
 As if there had not been of old, a *condemned*
voluntary humility in worshipping of Angels;
 because in so doing, *Christ the Head was forsaken*, Col. 2. 18. The finitnesse of princes,
 compelleth to Plurality of Counsellourse
 whereas the infinity of *Iesus* discourteth
 such Statists, he being ever with us, looking
 upon us, ought not to be shifted off, but gone
 unto with the Leper, with a *Lord*, if thou
 wilt, in things Temporal; or with the Pub-
 lican with a *Lord*, be mercifull to me a sin-
 ner, in matters Spiritual.

Let the verse be as brisk, as Art can in-
 vent, and the doubt, whether to prefer *Marys*
 milk or *Christs* blood most, be as crab-
 bed, as learned ignorance can urge; the solu-
 tion *Scribanus the Iesuite Rector* gave, is to be
 accursed, (viz.) *Rem Scio*, &c. I would
 with my right hand, fix upon the breasts, and
 with my left lay hold upon the wounds, &c,
 Giving the wall or right hand to the *Vir-
 gins* merits, in the great *Piazza*, or high
 street; respecting our blessed *Iesus*, in some
 privat yard, or wynd, or lane, to the abule
 of his Royal and Kingly Majesty. For though
 with the *lew* we will not curse, nor defame
 that blessed, that Sainted Virgin, lest we dis-
 honour her Son, yet she will hold it (I am
 sure

(sure she ever did) undutiful in us to be importunate, after her Sons distast is published. We have a Law to repair to himself, when heavy laden: which Law if Kings should publish, were it fit to sollicite them by courtiers? On Earth his bodily presence being much looked upon, messengers might be sent with a *Lord he whom thou lovest is sick*; But now we must live by Faith, and pray in Faith; which Faith tendereth to him alone, having neither in old, nor new Testament, an example enforcing, or a promise encouraging, to get aid from others. That of the Temanite. *To which of the Saints wilt thou turn?* Job 5 1. presseth no Prayer to any one, but circumspection, and heedful observance of all: that Job, finding no Saint persecuted like him, might confesse his Hypocrisie, and repent. Which interpretation if disallowed, what will they say to that great Pope Gregory, who looketh upon it, and justly, as a derisory thing and spoken to Job in Scorn, God Omnipotent being only to be, as to prayer, regarded, dead Saints being incapable of giving Succour? From whose Authority, I press the Reader for engraving on his mind, the valediction gravely given the Fellows of Exeter Colledge in the most famous University of Oxon by Dr. Holland their Rector, when he was to journey, which was, *I commend you*

to the Love of God (I say of Christ) and to the
 Haired of Popery and Superstition: with which
 memento I pass forward in my design.

Our adversaries the *Jews*, in their ordinary devotion, after the Reading of a Chapter out of *Moses* by one of the gravest, and another out of the *Prophets* by one of the Bailest some one of the *Rabbies*, exalts the *Messiah*, comforteth the people. and Rails at Christ; Whereas the *Turks* make honorable mention of him, as a Prophet, Visiting of his Sepulchre, being reputed meritorius: Yea accounteth him the Breath of God, and born of a Virgin: (Fondly conceiving him to be conceived, by the smel of a Rose, or Breath of God) for all which excellency, among them it is punishable to speak contemptibly of him. Of what Religion then, are those Baptized *Russians*, who in Tavern-communication mention our blessed Lord in such Accents, as vilifies his repute, their customary swearing by him, as estimating him one of the ordinary Fellows; yea worse, for even such would Rage, hearing their *Names*. their *Goods*, their *Activity* made sportingly bounds of confirmation. Would not the *Knight* be incensed, if his Page should attest by Sir Johns Valour, or Sir Henriets Wisdom? and if his *Lordship* saw his Lacquey enforcing

enforceing a belief of his History, by Vowing by *My Lords Honour*; And another tauntingly to obtest, by *My Lords Life*: It may be conjectured, he would be moved. And shall not *Christ* much more? by whom to swear, is to swear by *God Incarnat*: the Sound whereof is productive of Awe, and Comfort. In scorn *Pilat* writt *Jesus* on the crosse, shall we in Vanitie, in Furie, in Passion, in Jest, write it on our Bowls, Cups and Glasses; as obstinate against the reprover as he was: Refusing to Recall, or Recant any thing spoken, though in derision of his Majesty, or in contempt of his Law uttered, yea, it may be, written: Saying, if I have done it, I'll do it again.

The Ancients frequently call that which we call *Mystery*, a Sacrament (q) *Sacram Secretum*, a holy divine secret, and to be looked into with Religious reverence: such is the *Person*, such is the name *Jesus*: such the words *Lord*, *God*, such the *Scriptures*, such the *Death*, the *Blood* of the Son of *God*, and suitable to the secretnesse therein, are we to adapt our publick and privat behaviour, lest scorn follow upon our prophane detection, he giving himself to *Redeem us from all iniquity*, Tit. 2. 14. lest we be condemned, by those who live in *Darknesse* and the shadow
of

of death in comparison of our light. Particularly by the Grand *Negus*, King of the *Abissins*, whose Table is first of all furnished with three dishes, one of them with *peares*, such as when sliced represent a Cross, (*a strange property*.) Another of burning *Coals*, the third of *Ashes*, to represent to him in his Magnificent Delicates, *Death* and *Hell*, and our Saviours *Passion*, for preventing Excess and Rye at the Royall Board.

If these sacrilegious ones, reflected upon their own interest, and well-being, in this their defiance against his Honour, who is *God over all blessed for ever*; I am so charitable as to think, they would not prostitute their Tongues to every occasional temptation they encounter with, tempting to this kind of Obsequy. For if every *idle word*, even to him must be reckoned for, that is, in which no *Good* is found, nor profit, no delight known, no joy perceived, no fruit for *God or Man*, themselves or others; How severe shall that reckoning be, when large Follies, orderly digested, of Curtesies, Blasphemies, Unholy, Corrupting, Dishonourable expressions, mis-becoming *God*, our *Lord*, *Themselves*; Shall be presented, and a reason sufficient for each of them demanded, or be damned? *Mahomet* alledgeth, that at the day

Glory to the Son.

III

day of judgement, some shall have in their Right Hand a Book, containing all the Acts done in their life; others shall have it in their Left; and thereupon presseth for purity, threatening to the Infidel, that he shall know the Truth, when the Soul shall forsake the Body. From the Spirit of Truth, we know: that men dying are followed by their works, and if conscience do not Heer, it shall afterward tell us *all that ever we did*. Christ the Judge is even at the Door, he is designed, and appointed to judge the world; *Be wise therefore ye Princes, be holy therefore ye Nobles be religious ye Commons*; For behold he cometh to judge the World with Equity, and the People with Truth.

Speak One to Another of this (*viz.*) that *he is the Man by whom Angels and Men are to be Tryed*. Let this be eccho'd forth, for the Honour of his Excellent Name, Instile and insinuat this, into the Ears and Hearts of the impure and dishonest, for Repentance; into the Holy and Religious, for Humility; Not eyeing altogether the Relation of a Brother, of a Saviour, but of a Judge, a God; terrible, even in his greatest appearance of glorious friendship. For on the Holy Mount when Heaven open'd, and glory from the Father was given to the Son, the Disciples themselves

themselves were afraid; how much more shall the Sinner tremble, when by Moses they shall be accused for violating the Law by *Elias*, for stoning, and scorning the Prophets? But when by *Christ* himself (Aggravating the other two) in stately posture, and thundring words, they shall be upbraided for defaming of his Noble Acts, his *Word*, *Sacraments*, his *Messengers*, his *Life*, his *Death*, *Burial*, *Resurrection*, &c. How shall they sweat? The cogitation whereof would restore them to more transforming conversation, inclining by Humility and Sorrow, to seriousness in imploring a remission; that this great Judge might at their Death, seal up to them, what *Sir William Fitz Williams a Famous London Citizen*, did at his Death to his Poor debtors: for having done much for Universities, High-ways, Bridges, &c. Had some writings of debts in his Closet, upon which he had writ, *amore Dei remitto*, I forgive this for Gods sake; which *Christ* shall also do to the debtor of *Ten thousand talents*, He craving Remission for himself, and shewing Mercy towards others, As God for *Christs* sake hath discovered to many: for which *Christ* is to be esteemed precious by all.

As the Idolatrous *Caldæans* possessed themselves

more themselves of the Fathers Glory, in Sacrificing to their *Net*, and burning incense to their *Idols*, Hab. 1. 16. As if by their own Valour, they had dilated and enlarged the bounds of their Empire, the Almighty having no hand therein. Hath not the Wisdom, Prudence, Experience, the Riches of some, the Strength, the Authority of others, well'd them to a Supine neglect of the Son? Things thereby purchased, like the Rich Mans Barns in the Gospel, being so near their Eyes, that they see neither God, nor Christ, neither Death nor Judgment, saying in Effect. Is not this great Babel that I have builded by the Might of my Power? Dan. 4 30. without adding, by the grace of God I have what I have; *I am what I am*. When some were for Paul, others for Cephais, in the Church of Corinth, it argued Carnality in those Saints; they holding those Worthies, as Worthies, for the Gifts they severally possessed, not regarding God in these his Ministers, in which they glorified Cephais and Paul, not him. How this corrupt Flesh hath putrifid a great part, if not all the body of the Church of Christ, in these dayes, is for a lamentation; wherein Doctrines be priz'd, not for their truth and soundnesse, but from the preacher, or observer; As if the Son had not
I brought

brought Life and Immortality to Light through the Gospel, and had given gifts to Men, for this end, that they might grow in grace and in the knowledge of Jesus Christ: Not in the admiration of Men so gifted, how Advantageously soever it may be, in worldly, selfish, carnal or politick ends, & respects.

The *Tyrians* made *Blastus* the Kings Chamberlain their Friend, to mediate on their behalf with *Herod*, their countrey being nourished by the Kings countrey, Acts 12. 20. The Territories of that City, being straitned and encompass'd by *Galilee*, whence it had much provision, the want whereof, by the Kings displeasure, might have procured Famine. That we are nourished from the Sea, the Aire, the Fields, the Flocks of the King of Heaven, being a truth known to the Child, let us make as *Blastus*, Gods Son our Patron, our Friend, that by his intercession, we may possesse what we have, and be sure he have the glory of his Arbitration; Thanking God through Jesus Christ, by whom we have attained an inheritance, and Eternal life, Ephes. 1. 3. 1. Rom. 6. 23. His Merits, watering the four parts of the World, as the Rivers Paradise, for bringing us Food for Soul and Body, not only in the things possessed, but in the things expected.

Ligh-
gives to
at grow
Christ: **Jesu, Come Lord Jesu.** Avowing with the
d, how Knights of the *Anunciation* that all the wealth
world- we hold, is the Fruits of our Lords Courage,
pects. blessing, and conduct: for they being Affli-
Kings- ted, when Knights of *Jerusalem*, (now
are on better Known by that of *Maltha*) by *Amo-*
y being *leus Duke of Savoy*, in conquering *Rhodes*,
Rs 12. wore a Collor, with **FERT, FERT, FERT**
being writ thereon, *Fortitudo eius Rhodum Tenuit*:
ybence boasting that not by their own, but by his
ereof, power, they purchased and possessed *Rhodes*.



SECT. III.

I T must be granted, that just men, when
unjustly accused, may wash off Calumny
from the Face of their Fame, by doing
that, which the World may call, *vain glo-*
ry, in exalting of themselves, as did *Samuel*,
1 Sam. 12. 3. and *Paul*, 1 Cor. 14. 18.
And a greater then both, *Christ* himself; yet
as God seeks not glory for himself, but for
others: So Godly men in many cases, may
seek not as for themselves, but for others.
the Magnifying of their deeds: Who not
heeding, not believing, and not doing good
works, may be made to hear, and learn to

do. for glorifying the Son, and the Father. By the Torch-light of Words, they discovering the goodnesse of the example shewn, for imitation of others, as by *Nehemiah*. Besides the consolation the upright hath in reflecting upon the Vertuous Courses they have continued in, for more earnest perseverance, as in *Hezekia's perfect heart*: It gaggeth the mouth of the gain-layer, when they hear good words. and see good works. Still the glory of the sufficiency, for doing these things, being acknowledged to flow from God, 2 Cor. 3. 5. Left the World through disingenuity be rendered Idolatrous in resting and centuring in mans applause, which *Peter* and *John* feared in the cure wrought upon the impotent man, Acts 3. being gazed upon, and thought Gay, when indeed it was not their Self-vertue, but faith in *Jesus* made the man whole.

The last words of the old Testament, may seem to be a brag, oblidging an interpreter to discolsthe decency of self-commendation, *Remember me, O my God, for good, Nehem. 13. 31.* Especially if the Train put before, follow after, *According to all that I have done for this people, Nehem. 5. 19.* (that book being the last writ, though not Placed in our Bibles: yet are they nothing contrary

contrary, to the last words of the new, even
so come Lord Jesus, The Grace of our Lord
Jesus Christ be with you all, Revel. 22. 20.
 Both being prayer; The first, expressing,
 Sincerity and Zeal had towards Gods ho-
 nour, in, and about his Houle, Ministry
 and Temple, craveing through *Grace* Accep-
 tance, only through his, that is Gods, not
Nehemia's goodnesse: he arrogating no-
 thing in Dealing with God unto himself,
 but *Misery*, to which he opposeth *Mercy*,
 Nehem. 14. 22. Which is to be understood
 in the word *Remember*, He knowing in-
 tegrity to have a promise. So that in times
 of Calumny, Slander and Division, may
 the Religious Ruler, Holy Divine, the up-
 right Neighbour, the peaceable Subject,
 the harmlesse Saint, crave a *Remembrance*,
 and stop the mouths of Adversaries thereby,
 or gagge their lips, whose Teeth are com-
 monly fastned in the flesh of them, who have
 done best service, in their place and callings,
 (as *Nehemia* did, who was spoken against,
 Nehem. 6. 17.) this being the Worlds
 wages. Let me see the Governour, the Ruler,
 the Prince in his collar of S S S, or *Esses*,
 (that is, a Chain of Gold worn in that form,
 and a Badge of Honour (i.e.) imitating the
 virtues thereby signified, which is, the un-

corruptnesse of *Sanctus Simon Simplicius*,
 a primitive Judge and Saint: and when Twi-
 ted in the teeth with Maleverſation, vin-
 dicating his innocency with *Nehemia's* re-
 memo-ance, or *Pauls*, I have lived with-
 out *Offence*: The Relation ought not to be
 mudded, nor ſoyled with the Shadow of a
 boalt; but Radiated with commemorated
 inoffenſivenesſe and glory, it beaming fore-
 ward unto that, we have pretended, in this
 Eſſay to ſignalize (*viz.*) *Chriſt in his glory*,
 He having *Ascended to the Father*, for no
 other end, then to get from him, Good
Giſes for men, which Good men in their
Remember, Do acknowledge, the Goſpel
 being revealed, which ſayeth, *He giveth*
more grace, James 4. 6. Until the time that
 Grace end in Glory, which the giſted long
 for, in their *come Lord Jeſus, come quickly*
 Comforting each other, in the fingering of
 theſe words, *The grace of our Lord Jeſus*
be with you all, where our Bible ends: the
 Scop of both Teſtaments, not obſcurely teach-
 ing by it, that when in practice the content
 of both, are performed, by *Obedience and*
Faith, the Palme and Prize, the Reward
 the Glory of all, is to be referred to the per-
 ſon, Merits and worth of *Chriſt Jeſus*, the
 Son

Glory to the Son.

119

Son of . and the *Eternall God*, and our Savi-
our. Hence the Church equally sings,

*Glory be to the Father,
and to the Son.*

DOXO-



DOXOLOGIA;

OR,

GLORY

TO THE

Holy GHOST.

REDUCED

TO PRACTICE;

Tolbooth-Church, June

4. 1671.

1 PETER 4. 14.

*If ye be reproached for the Name of Christ,
happy are ye, for the Spirit of Glory and
of God resteth upon you: on their part he is
evil spoken of, but on your part he is glori-
fied.*

✠✠✠✠T is no limitation to the Rambling
✠✠✠✠ I ✠✠ and Roaving Fancy of the Lewd
✠✠✠✠ and Subtile, beholding eminency,
and

and pregnancy attending the parts of others,
to traduce and endeavour to frustrate the
paying of that Obligation of *Honour* and *Re-
spect*, which by Merit, is vertuously due to
whole to qualified. But a certain Species of
fermented envy is perceptible in the World,
against the glorious *God* himself, for magni-
fying of his *Son* and sending forth of His
Spirit. Men not only presuming to list ex-
ceptions and Buts of unfavoury restraints,
for discharging just and full commendation
of persons like themselves; But daring to
defame with the *Jew*, the exalted Name
of *Christ*; though his works, and their per-
severation, testify him to be *God*, sometimes
openly in *Ridicule*, or *Scorn*, and oftentimes
Covertly in *Perfidie*, or *Treachery* in postures
of friendship & alliance, in significant Rites,
and Expressions, *Judaic*-like exposing him to
the scorn of the base and contemptible; yea,
no person in the *Trinity*, by their steel'd
behaviour, escapes unspattered in obloquy.
the *Father* having no Honour in his provi-
dence, the *Son* no respect in his Mediations,
the *Holy Ghost* no Reverence in his effects
and operations; that *Spirit of Glory* being re-
proach'd, blasphem'd, that is, evil spoken of
by some in his nature, by some in his *Acts*,
by others in his *Gifts*, by many in the *Man-
ner of his being*.

Hoping

Hoping better things of you, and for procuring the things that *accompany salvation*; we shall, for procuring the *Holy Ghost* his due Glory and Religious Veneration, sink our plummet in these (though deep) waters, descrying *first*, wherein his glory consisteth; *next*, how in practice that Glory may be ascribed to him.



S E C T. I.

Praying for the assistance of that blessed *Spirit*, in clearing so dark a Theme, we enter upon laying the first Stone for building of his glory, in our Assistance; and owning of his *Deity*: for from this, must all other arguments for renown commence; And without this, *Glory* were neither his *Due*, nor our *Debt*; Therefore must it be prefixed, as an undoubted and an indispensable principle; yea, is it not the first step we make in our moving toward Christian profession? Being *Baptized in the Name of the Father, and of the Son, and of the Holy Ghost*; Not in their *Names*, as being many; but in the *Name*, these being one among themselves though three expressed; Yet the intimation of a single *Name*, to the

Triplcity

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triplicity, enforceth a reflection upon that Unity. The second being Holy as the Third, the Third with the First, that is, equally with the preceding two, which to us, who glorifieth the *Son*, in the belief of those truths he hath avowed, is methodically cleared, from the event that Blasphemy against him committed hath, which is, *never to be forgiven*, though all manner of Blasphemy against the Father and the Son shall, *Matth.* 12. 31. Whence it is manifest, He can be no whit inferiour to the Father and the Son, the Blasphemy against him being irremissible, not that against either of the other two, which at least excludes Subjection.

On the other side, his *proceeding from the Father*, *John* 15. 26. apparently evinceth, his not being above the Father, the Father being the principle whence he cometh; which confidently may be said to deny superiority over the Father; And *his not glorying of his own*, his not speaking of himself to the Church, but of the *Son*, *John* 16. 13. equally demonstrates him not to be more excellent than the *Son*, He being but as a Messenger from him; So that his not being inferiour to the *Father and Son*, and in no wise superiour to them, the Illation of this mean is good and sure, that he is equal to them, destroy;

destroying at first, and dashing in pieces that thought, which hath a tendency to make off for his being a Created thing; that casting him as far under God as a Creator is remote from the Creature, and that's no lesser distance then Infinity.

At the Creation the Spirit of God moved upon the face of the waters, Gen. I. 1. So that he was at the framing of this world; and because of that, must be concluded to exist before the World: for when a Man in verity, can be said to subsist without a Soul, the Eternity of God shall be allowed, granting him to abide without his Spirit; which here, Brooded over the worlds Embria; animating the same for production, infusing such vivifying heat, as might capacitate the first confused Mass, to bring forth the severall forms of things we behold; And no Question was that which dark Philosophy called afterwards the Soul of the World, beholding hourly, vertue and power; emitted in framing this or that being, by an unknown workman, yet curiously to be joynted by a close Union of parts, not knowing the Scriptures, inferred the certainty of this Globes animation, whereas the Universe received that Energy, from the Spirit of God revealed to us, to be that Spirit that searcheth

Glory to the HOLY GHOST. 125

th all things; yea, the Deep things of God,
1 Cor. 2. 10. Solemnly informing him to be
the true God, & accordingly to be adored, no
Creature being in its utmost Sagacity, able
to dive into the In-fathomable Abyſſe of
Gods deep and ſecret purpoſes; It muſt
be the Creator that is inſtanced, to make
Scrutiny therein, which being adjusted by
the Spirit, his *Deity* is excellently conclu-
ſive therefrom, and the verity of his God-
head triumphantly inferred thereby.

Ghost, or as our old English reads *Gheest*,
or *Geist*, is a name common to all, or to any
Spirit, but the Expression *Heiligh* or *Holy*,
discriminates God from all other, being also
called the *Spirit of truth*. Against whose
Testimony *Ananias* lying, He is said to lye
unto God. Paul was taught his Gospel only
by the Revelation of *Jesus Christ*. for so it
pleased God, *Gala. 1. 15*. Yet the Holy Ghost
ſaying, *Separate me Barnabas and Saul, for
the work whereunto I have called them, Acts*
13. 2. proves, that he muſt be God; for God
it was that firſt ſet in the Church *Apoſtles*,
ſecondarily Prophets, and that for his own
Work, *1 Cor. 12. 18*. Wherefore, while
the Church faſted and prayed unto the Lord,
the *Holy Ghost*, commanded Separation, and
that for his own deſigned Operations, en-
forcing

forcing the report of his being that *Lord* unto whom the Church at that time did *pray and fast*, and who in Answer to those prayers, did appoint Preachers, and Apostles, for himself, *Barnabas and Paul* for two.

The Old and New *Arrians* readily grant the three Persons, yet deny the Unity, owning neither the *Son* nor *Spirit*, to be called *God*; but as *Moses* was, or as *Kings* are (that is) from their power and Authority, not their nature. *Turks* and *Jews* avouch the Unity of *God*, but Abjure the *Trinity* in the *God-head*: *Mahometts* Alchoron in that Chapter called of *Truth*, threatens those who deny his Unity, that they shall know the truth thereof in *Hell-fire*. But such Bug-bares need not cause us flee from this truth, Our *Triplicity* agreeing with *Unity*: the *Jews* unity ignorantly. Speaking *Solitude*; Our Unity, Excluding *Multitude*. Speaking one, the *Father Son* and *Holy Ghost*, not like the *Spirit, water and blood*, agreeing in one. But being one, *1 John 5. 7*. This is, in *Name, Honour, Glory and Eternity*, as well as *Purpose, Mind and Counsel*, co-trivance and design, and seen in many things sensibly, being groped at in the darknesse of naturall Reason, by the *Poets* and *Orators*.

Glory to the HOLY GHOST. 127

Lord, of old: who made *Jupiter*, *Neptune* and
e did *Pluto* the great three, ruling *Heaven*, *Sea*
those and *Hel*: yet oft would unite them in that
one Name *Jove*. There was to them seen
Time past, *Time present*, *Time to come* in that
Flux and—Stream of Motion, they called
Time. Man hath *Memory*, *Understanding*
and *Will*, yet these are joyned and are one,
in that indivisible thing the *Soul*. The sacri-
fices to the Idols, were accompanied with
Prayer, *Fasting* and *Alms*. The Graces
Euphrosyne, *Aglaiā* and *Pithus*, goddess-
es distinct from others, yet for ever Inse-
parably handed together, was a Fiction
shewing their groping (as the Men of *Sa-*
dom for *Lots* door) to obtain the hidden
Mystery of this Sublime Doctrine of the
Trinity in Unity.

The *Caldeans* writ the Name *God* in three
Letters, and these in the Center of a Circle,
expressing their ignorance of *First*, *Second* and
Third, as to place; yet hinting at *Third*, *Second*
and *First* as to being. The Turk sits not
down to Eat, goeth not to wash, goeth not
to pray, untill first be pronounced in the
Name of *God*, his *Mercies*, and the *Spirit* of
them, which Sanctification of the Crea-
ture, by these three in practice, eludeth
their Surmise of Gods singularity, taught
in

in their Law, that plainly, though darkly assaulting this, and peremptorly causing a perswasion of the three Persons. The Hebrew writes the Name *Jehovah*, in four Letters, but one (*viz.*) *He*, is twice found, in that one word, as standing in a double Relation to the other two, which the Son in the Three Persons, intelligibly doth. And all other Nations, finds the Word *Spirit*, in the Holy Tongue, in the gender Feminine: with the *Greeks* it's found in the Neuter, & with the *Latins* in the Masculine. As if the Infinity of the *Spirit*, and his being incomprehensible as *God*, could in this singular variety be even Grammatically deduced: that our juvenile understandings might be trained up in this necessary truth, of the *Spirit's* Divinity. Nay where Learning was a stranger (*viz.*) in *Peru*, lately, in Temples stood an Image, called *Pachacamac*, believed by them, to have a *Spirit*, which he sent upon Earth, to execute his will, and that in his hand, he bore a Dart, exterminating all of bad lives; called of them *Chinnequil*, (i. e.) the *Ghost of the Great Creator*, Nature, or Devil, not being ignorant of, or not daring to conceal so great and clear a truth, as the Existence of the third person from the first.

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Glory to the HOLY GHOST. 129

In the Kingdom of *Manopotapa*, in *Africa*, all kinds of Religion are embraced, yet loyalty to the *Grand Tahaqui*, their King, *Rigidely observed*) the inhabitants being assured of Salvation from their friendship with all the Gods in Heaven, chiefly with *Runia, Adula, Isaten*, whom they call the Christian Gods; somewhat teaching them the Dominion of *Three* above all created Angels, *Intelligences* and *Dominions*. But to come nearer hand, *Rome* hath an Hospitall dedicated to the Holy Ghost, that Church being Orthodox in the Doctrine relating to his subsistence: and each Christian is to keep his Body (not to say as an Hospitall, or Inventory of, but) as a Temple of the Holy Ghost: And a Temple was never yet in any age builded, but to One, who either was God, or so reputed; and the Spirits allowance, yea, injunctions of heeding this Temple, and cleaning this Temple as his, and for his own use, is apposite to refute the impertinency of his being Created: since Temples are made for instruction, and the knowledge of him being necessary for us, our Bodies are consecrated for this Important truth, that he is God blessed for ever. For though Everlasting life be Annexed to the knowledge of God the Father and Christ, John 17. 3. Yet the

perfect knowledge of these two, when acquir'd, the goodnesse which emergeth from them, being the *Spirit*, cannot is not possible to be concealed.

His procession or proceeding from the *Father and the Son*, hath not the least share of that Glory to be by us attributed to him: and hence, he is called *Ghost or Spirit*, not begotten as is the *Son*; not created, as are the *Angels*; but proceeding from the Essence of the *God-head*, as a breath: A firm belief of which dark, and majestick Maxim, must be opposed to all the *probo's*, or arguments, Unbelief can draw from all the Topicks, when most sublimat: For though we cannot reach the *Apex*, or top of its Excellency; we may lay hold upon the *Fund*, or bottome whereon it stands, which is, *Who proceedeth from the Father*, John 15. 26. *He shall take of mine, and give it unto you*, John 16. 13. Which proposition maketh not this conclusion *Aiery*, that he cometh from the *Father and the Son*, who was that *Breath* from the *Lord*, by the Word through whom the Heavens were made, and all the Hosts of them, Psal. 33. 6.

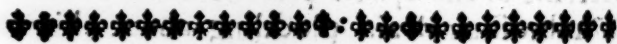
The Greek Church did therefore degrading the *Spirit* one degree, in alledging his procedure from the *Father* only, to be seen: *some*

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time in that it lost its Glory, Dominion,
Crown and Dignity, May 29. 1453. Be-
ing the day of the year, in which the Church
celebrates the memory of the *Holy Ghost's*
coming down upon the *Apostles*, that is,
this Sunday, the Turks having thereon en-
ter'd *Constantinople*, their Crown and City:
in the dayes of *Constantine* the eleventh,
Son to *Helena*, having been builded and de-
icated, *May* the 5. *Anno Dom.* 330. By
Constantine the first Son to *Helena*, Orthodox
and Sound in the Faith in this particular,
that at this day possessed by the *Grand Seig-*
nor, the honour of Command being never
Regained, perhaps for this one cause, among
others, that this Error is still continued and
propagated among them. Though with a
Reverend Author, such deductions may be
somewhat hazardous and uncertain; yet in this,
the time, at least, is to be marked, as by the
Finger of God, the *Constantines* therein,
being a matter worthy of all observance, the
one being Sound, the other Corrupt, in the
Doctrine of the *Spirits* procedure.

A studious Brain plodding about this
Union and Procession of the *Spirit*, intend-
ing to compass it within the Bounds, Mould
and Confinement of his reason, for fuller sa-
tisfaction, and clearer proof, then he sur-
mised

mitted the Scripture afforded, was made to start by a Spirits Appearance in the Shape of a Body, with three Heads: which frightening him from further search, Concluding it too gross & Satanical; He learned greater Humility of mind, and sat down believing, without further search. In which resolution your Wisdom shall be seen, Happinesse be found: For as the Rivers flow'd from *Paradise*, and as waters proceed from a Fountain, so the *Spirit* proceeds from the Heavenly Father, with this Heavenly and Eternal difference, that what proceedeth, still abideth with the *Father*, preserving unity, which nature cannot manifest; for as none can declare the Generation of the *Son*, so neither shall any be able to discover the procession of the *Spirit*, these things being written *that we might believe*, and no more, *that we might still believe*, and *have everlasting life*, begun here in that holinesse, which as proceeding from the *Son* and *Father*, he workes in us, by virtue of our faith in him proceeding.



SECT. II.

TO attempt somewhat upon that Glory, we poor Creatures are to hold out unto the *Holy Ghost* in practice, in opposition to those
crude

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crude and unbelieving Notions, concerning him in the World: Let us *gird up the loins of our mind*, and to death disjoyn neither our Hearts nor Tongues, strenuously maintaining him, to be the Author and Inditer of the Holy Scriptures, in the old and new Testaments. From these alone is the will of God revealed, only in these are the *Mysteries of the Deity* published, they being destinate for that end. At first its true he Transmitted the contents therein by Tradition, after he impressed them upon Tables of Stone, but the Church enlarging, and tradition being capable of Error: He lastly writ it on *writing Tables*, that he who runs may Read it. The *Turks* as otherwise busied, Flinch from us, at every turn, going Forward and Backward, and Side-ways at pleasure. The *Jew* with an untoward and Skew Countenance, keeps even pace with us untill *Malachy*: where if we presse him to proceed unto *John the Baptist*, or *Jesus*, he sayes, *the Lord rebuke you*, vowing by much, that *God* never writ more: and here he fixes his Foot. But *Holy men of old* speaking as they were moved by the *Holy Ghost* 2 Pet. I. 21. *Isaiah*, speaking by the *Holy Ghost*, Acts 28. 25. The *Holy Ghost* himself testifying these things to us, Revel.

Apoynting them to be the Norma, Rule or Square, for Doctrine, for Reformation, for Disputation, while the World stands yet not as Judge, but as the Judges Sentence or his Decreet, or if as a Judge, not the Supreme, it being the *Spiritus Glory* to proceed over all, in, or about the Church. And from the Mirrour of the Law, may be discovered the face of the Gospel to be of God, the resemblance being so just, in its Washings, Sacrifices, Temple, Priests &c. determining the same Spirit who writ, *In the beginning God created the Heaven and the Earth*, to have writ, composed and dictated, *In the Beginning was the Word*, John 1. 1.

We are beholding for the Chapters of the Bible, to the Memory of the Most Reverend Father, *Stephen Langton Archbishop of Canterbury*, who Dyed *Anno Dom. 1206*. According to good Authors; and for the verses to that Exact Printer *Robert Stephens*, very lately: but for the Matter, or History, in these two contained, let us for ever glorifie the *Holy Ghost*; who registrating the History of the Creation, the Faith of *Abraham*, *Israels* going down to *Egypt*, *Moses's* travel in the wilderness, *Jobs* patient exercised about that time, the Royaltie of *David*, the exhortations of the Prophets, the

Birth

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Birth, Death, the Resurrection of *Jesus*, the increase of the *Church*, and the hopes of the World to come; Being as bread given us by him to Eat, As Swords sharp'ned by him to fight with, untill we triumph, and have Abundance in the Kingdom which is above.

The greatest indignity upon this score offered the *Holy Ghost* in this Age (if my judgement be of any weight) was by the Divulgers, Believers, of those Prophecies, called of *Drabicius* his visions and pretended Revelations, touching the House of *Austria*, *Rome*, &c. Not only by the old Man himself, given out as parallel in truth and cleanness, to those of *Isaiah*, *Jeremiah*; and belief pressed as such, under the pain of Damnation: but received, expounded, as earnestly, as the dreams of *Daniel*, and raptures of *S. Paul*. The terrible Oath compiled, and his being compelled, by the *Hungarian* Clergy, to swear against juggling, the prayers before its taking, the singing of the Hymne, *Come Holy Ghost*; The Astonishment that fell upon, and the Tears which fell from the eyes of all beholders, are not Nervous to Fetter the solid into a firm perswasion, that his prophecies were in truth the words of *God*, the probability of delusion therein being so facile to be found from themselves

selves. His dedication prefixed before his
 prophecies, contrary to Scripture Language
 or Holy practice, not being directed, as
Burthens and Visions, to Moab, Edom, &c.
 But poet-like and superstitious-like, there
 were prefaceings. *To the most Seren, most In-*
vincible, King of Kings, Lord of Lords,
Jesus Christ, the Eternal and only begotten
Son of God, a Style, suiting neither to the old
 nor new Prophets, in the old nor new Testa-
 ment, in their Sermons. *And to the Virgin*
Mary, who is the Alpha and Omega, the
first born from the Dead. A phrase unbecom-
 ing a Prophet, and a Partner not becoming
 the Majesty of the Holy Ghost, whence it is
 said these predictions came.

Besides, it look'd (at least to me) scurvily,
 that he having found a Book of one Paul Va-
 lentin, writ against him (which by the way
I am sorry I could never see, nor any of that
nature) in zeal took up the Sacred Book,
 resolving to ground a printed defence, from
 what places soever opened up; an Action
 that hath not very great Sympathy, with for-
 mer Actings of Holy men of God; But the
 sad Luck was, that the third place, should
 happen in the Apocryphal book of Wisdom,
 and thence discourses: A Book which the
 Holy Ghost yet, in no Age respected so much

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as to Name, and our *Saviour* and his Apostles in all their defences, Heeds it no more then if it had never been; yet this defence (*forsooth*) must be eyed, called for, as another *Little Bible*, as an appendix, a new Edition of the Blessed word of God: yea, it may be more heeded, so fond are men, of every trash that cometh with the appearances of Novelty, though attended with Falshood. The very contrary happening, to what that pretended Prophet had fore-spoken, which yet is Caveated in his History, and urged as one Reason why he should be believed. Because we find many things threatned by the true *Prophets*, which for some time hath otherwise fell out, which we grant; yet its a bad Omen, that after a long Vacancy of *Prophets*, one should rise, and at the first dash, providence by Death and Warr, to walk in direct opposition to that which the Man sayeth, God ordered him to publish.

That Revelation commanded him to write June the 30th 1664. I shall Subscribe unto (*viz.*) that there shall be a day of vengeance to the worshippers of Idols, and to all false worships of those that do not Rightly acknowledge thee, the Tri-une God: But must, and shall demurre, upon the Revelati-
on

on of that *Christiana Poniatovia*, a Virgin who dyed that same year, and whose memory must with some, smel like that of *Deborah*, and her Prophecies, much like to *Drabicius's*, must be Reckon'd as Authentick, as the Song of the *Blessed Mary*. And besides the transgression of that established rule prohibiting a Woman to preach (*which is still, or unlesse recalled, by some Stupendious and not to be Imagined Miracles, is now, and for ever will be in force*) For all her rising from the Dead (*Not to walk any longer in this, to me, untrod en Path*) in behalf of the Scriptures, I herewith cast in my protest, It is Forgery, which I principally draw from the Familiar Entercourse, she is said to have with *God* under the representation of an old Man: Adding this only as a remark, that in this particular the Plot was somewhat cunningly layd.

God finisheth the Old Testament, with the Charge of *Remembering* the Law of *Moses*, *Malach. 4. 4.* Lest his people heeding other Teachers, should be untied in their Religious adherence, and carried away by the boldnesse of the Ambitious or Delusions of Confident, Proud or Ignorant Enthusiasticks. And know we not, that the New Testament closeth with a Com-

upon the Enlargers or Abridgers of its Doctrine, *Rev. 22. 19.* Otherwise, whether might not the Church be Hurried by Diversity of Doctrine and brisk pretenders? For though it may be Granted, that some *Devote's* may be Inspired; yet the least dissonancy from Holy writ, may justly cause somewhat more then Suspicion: or admitting a Symetry, they may be looked into, Perus'd and Read, but to affront the *Spirit* by Incongruous and Unproportionate observes, by Firmnesse of Faith and Hope, Fear and other Qualities to Revolve the Treatises of men, though Learned, Old and Religious, upon the Charge of Damnation, by the Author, is against the Glory, wherewith the *Spirit* is Invested on the throne of the Scriptures; God only so Speaking to us, and ordering a moulding of our lives and conversation, conform to such Summons, as by his Servants, of old, and by his Son in these last dayes, in Holy writ, Promulgat and made known, and still publisheth unto us.

It is also Incumbent upon Men, to speak of the Spirits Endowing of the *Ministry* with Qualities and Abilities, for opening that Book; A Work Meriting great Glory, these having from him. Diversity of Gifts, One the *Word of Wisdom*, perswading to things

things Divine; to another the *Word of Knowledge*, that by the Creatures God may be made manifest, *1 Cor. 12. 5.* For the perfecting of the Saints, for the Edifying of the Body of Christ, which is the Church of our Lord, *Ephes 4. 12.* It is He who speaketh by us unto you, and in you, through us, He making us your Overseers, as sorely as he made those Elders of *Ephesus* Feeders of the flock, *Acts 20. 28.* Though our Call be not so Immediat, as the call of the Apostles was, which Immediat Call from *Jesus* those *Ephesian* Preachers also wanted with us; yet by him set apart for that Function, as we also are. *Stephen* disputed by the Spirit, the Apostles Preached by him; And we also do, Figured in those *Seventy* upon whom *God* lent the Spirit of *Moses*, qualifying them to prophesie; not that *Moses* gift was thereby Diminished, but that their Vessels were filled at his Fountain, he still Remaining full himself: their Lamps Kindled at his Flame, he still burning clear himself, *Numb. 11. 11.* That Knowledge, Light, Hear, Spirit, Faith, Love, or Hope, which at Times Shine Forth toward God, toward Man, toward the Gospel, and towards Heaven, by our Preaching, ought to be looked upon not as ours, but as the Work of the Spirit,

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Know and He Glorifi'd, not the Preacher, Accordingly may be.

For Propheſie is not to be bounded to a of predicting, or ſhewing *things to come*, but for of an orderly declaring of the will of God, in eaketh speaking to *Edification and Exhortation and s, He Comfort*, 1 Cor. 14. 13. Which is done y as by the Gifts ſeverally beſtowed, in one, two of the or three Talents, on the Miniſtry, by the Call be Holy Ghost, and for preparing people, as the poſſible *voice of a Cryer*, to make ſtraight paths for Jeſus their Feet; or as the wind, to awake them for d with Receiving of the *Holy Ghost*, as at *Pentecoſt*. ction Every Sermon, being as ſo many Stones, for he Spi Building the Saints up in the moſt Holy nd we Faith; the Contrived Method of Gods con- whom verting Men from the Errour of their wayes, g them being the Scriptures opened and applyed; there God in this Informing his Servants, his Prea- s were chers, as he did *David* his Servant, his King, aining in the Matters of the Temples Materials and at his Structure, 1 *Chro.* 28. 19. Making the build- Yumb ers of his Spiritual Temples the Souls of men, at, Spi to *underſtand by writing and his Spirit upon Time them*, how the converted ſhould Edifie Man themſelves, and one another, in the Faith eaven and Love of God, He letting them know upon that holy Maxime oft in the Mouth of Judi- Spirit cious *Hooker*: That the Scripture was not and writ

writ, to beget Prid: and Disputations, and Opposition to Government; But Humility, and Obedience, and Peace, and Piety in Mankind.

This sure is the cause that maketh the Rude *Russians* to speak so Respectfully of their Churches, that when Destroyed by Fire, they say not, *They are burned*, but *they are Ascended, or gone up*: As if the place wherein the Holy Spirit gave them Lessons of Holy Deportment, and endowed them by preaching to aspire to a Holy Life, should not be Deemed to vanish when out of sight, but rather removed to that Holy Place the Spirit dwelleth in above, that sometime visited them in it, when below: Respecting the Church, for the preachers sake, and him for the Spirit's sake, fixing their Eyes on him as principal Agent of their Saving Knowledge. For though *Paul* preached, yet it was the Lord opened the heart of *Lydia* to attend upon the things by him taught, *Acts* 16. 14. A stone of Obduration against the word, of peevishness against the Preacher, lying ordinarily upon the eye of the hearts of Men, untill the Spirit, as *Joshua* roll it away, and bring forth Envy, Covetousness, Pride, Self-love, Fury, Uncleaness, Intemperance, and whatever is contrary to true Holiness

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and Holinesse, setting his Feet upon their Necks,
then hanging them up as *Trophees* of his
victory, and pledges of the Souls Release
from their Tyranny and force. Of which
Conquest, It were Adultery to give *Paul*,
or that Son of *Nun*, and not the Holy Ghost
the Glory; but Laudable and true Glorifying
were it to blesse the Lord, for his great de-
liverance in this matter.

Henric the fourth Emperour, in a pro-
fesse, Allighted at a Countrey Chappel to
hear Sermon and Service: the *Priest* that
Officiated, being unusually deformed, and
almost Monstruous; His Majesty said with-
in himself, *How can God like so ugly a Fel-
low's Service?* Disdaining him in his Heart:
But that part of the office being through
Mistake twice repeated, *It is He that hath
made us, and not we our selves,* His High-
nesse changed his mind, concluding him a
Prophet, for Knowing and Checking his
Harsh thoughts, which so wrought (*by the
Spirit sure*) upon the heart, that *Royalty* stoop-
ed to crave the Priests *Remission*, and bounty
opened, to set him now regarded, in great
Authority, which he Piously, Honourably
and Faithfully discharged. The *Holy Ghost*
is that Master, that teacheth within, the
up-taking of such Rules, as are outwardly
sent

sent to the Ear . whether it be in the *fearing of God* , or *Eschewing of evil* .

Among other temptations laid upon *Martin Bishop of Tours* by Satan, this was thorny, that one Cloathed in Purple , Crown'd with a Diadem, appeared to him, saying, *Know, Martin, that I am Christ , whom thou worshippingest, &c.* But the *Word* , and the *Spirit* , (sayeth my Author) so far instructed him , as to reply , *My Christ was crucified , and wounded* , in that Habit, I will neither worship nor believe.

Be this Relation true, or false, this is sure, that by the word, as in *Cornelius House*, the Spirit is obtained : and *He that heareth not us* , that is, he who obeyeth not; but taunts at the Preacher, and scoffs at the Sermon, hath not yet received the *Holy Ghost* : being a stranger to his Fruits , Comforts , Intentments and his Law, He being abused in these his Messengers , their garments being Cut in the Middle for discovery of that , which they ought to hide (*if Vanity be found*) as *Hanun* did to *David's Ambassadors*, 2 *Sam.* 10. to his own Destruction : Which oft in Death-Bed , and publick Executions , is evidenced, the most Ignorant Buffoons , then Regrateing this Insolence ; How shall it then pierce the Soul of the more Serious
Don

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Don Pedro; if God ever call him to Repen-
tance, or the Inquisitor, if he make Inquisi-
tion for Sin, towards Amendement of life?

Yet alas! may it not be surmised that this
same Prophecy shal be Accosted with Derisi-
on and Encountred with a Smile? Men,
carnal men, saying to it, as the Children to *E-*
lisha, *go up, go up*, that is, to Heaven with
thy Master; These things being our
refuse, and such thoughts, as Glory in the
Holy Ghost, being too lean a duty for our
Honourable Tables: For to be plain, and to
passe Law-distinctions, to avoid Boggling at
Words, There is a thing men surnames, as
from *Simon Magus*, *Simony*, not a vice, but
with too many accounted vertuous, though
loathed by, because leading unto, Ignomi-
niously handling of the Spirit, so much the
more, as his Disciples (*in this, sort of their*
Master) that they give not, (*though they*
might) signes of their Repentance and Con-
version, in calling *Pray for us*, *Acts 8. 24.*
But by *Simoniack* Compact, continue to
Affront the *Holy Ghost*, the *Servants and the*
House of God; And that from the right of
Patronage, against which we have no de-
bate, proclaiming *peace peace* unto it: But
however it would be known, that the right
of presentation according to the old *verse*.

Patronum Faciunt Dos, Edificatio, Fundus,
 came either from Endowing, or Building
 of a Church or Allotting some of their
 Land whereupon it should be builded, and
 by the Conveyance of Estates and Sale of
 Lands, doth this passe from Hand to Hand:
 as a property in Succession; now Consider,
 whether if he, who never did any of these,
 make advantage of Gods House for stand-
 ing upon his Ground, may not justly be cal-
 led *unthankful*, God suffering Many Houses,
 and Large Mansions of that same Person, to
 be founded upon his Soyl, *For the Earth
 is the Lords. And his hands formed the dry
 Land.* For which it may be, the *Holy Ghost*
 hath no requital, or at least none greater,
 then exemption of his own House, from
 that Annual Tribute, though it perhaps be
 paid roundly at once.

The usuall answer is easily repelled, that
 this is neither Buying, nor Selling of the
 gift of the *Holy Ghost*; for though I acknow-
 ledge another Expression might have been
 chosen, yet *custome* the Rule of Speech, hin-
 ders from carping at the word; but for the
 thing it self, is it not a Buying and a Selling,
 a Taking up, and a laying down of Money,
 for the performance of that, which both
 Merchant and Customer know, to be the
 Mean,

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Mean, by which the Holy Ghost is given ;
(viz.) *Preaching the Word, Administring
of the Sacraments*, which if the Patron will
not suffer to be entr'd upon, untill the time
that Money open the Pulpit door, which,
when done, the Chaplain in opening his
Bible, for sanctifying the People, may by
them be accounted somewhat Diminishing
to his Acceptance, Cash being Princi-
pal Virger or Usher to that Exercise: And
though the Poverty of some, might Extenuat
their unthankfulness, pleading Excuse, yet
the Wealth of others, maketh it the more
Criminal; Yea the dark conveyance of it
towards all, is a strong Circumstance of self-
Condemnation: but the unsuccessfulness
thereof, in most of all the Ages of the Church
(*is Seldom thriving on any Side, but Con-
trary*) might be urged as Arguments of
Abhorrency.

But We Proceed. When we shew that
Henry the second of that name, Emperor, en-
gaging in battel against the *Hungarians*, (*con-
scious in guilt*) openly vowed in the Head
of his Army, *if God gave Conquest, to Root
out from his Dominions, as David the wicked
from the Land, all Simonists and Simony,*
*which his Predecessors had temerè, rashly, suf-
fered and anadvisedly permitted to be used in*
L 2 the

the Empire. he Fought, he Vanquished, De-
throning an Usurper and Fixed the throne
upon its own Basis.

In the winter nights of Fears, Entangle-
ments, Faintings of a touched Conscience,
Hungry Belly, diseased Body, Perplexed
Heart, How hath the Spirit Formerly come
with, *The Lord is with thee?* Judg. 6. 12.
in unexpected supply and comfortable re-
liefs, Reason failing, Sense growing, the Spi-
rit hath called, *etire into thy Chambers*, talk
with *Job*, with *David*, with *Daniel*, with
Silas, with *Peter*, with *Lazarus*, as the
Leper, Math. 8. *Lord, if thou wilt thou canst*
help me and then if Comfort, Patience,
Strength, flow forth, forget not to say, this
is the Comforter. For his Oyntment Run
down from the Head *Christ* to the utmost
skirts of his *Garment*, that is, the *poorest De-*
pender, suppleing the Flesh, cleansing the
Wounds, glading the Heart, beautifying the
Face of such as have *lyen among the pots*,
causing a glistring in the Sun-shine of Sere-
nity, by second Providence and warmth to
the whole man, by the precious Knowledge
of a reconciled God. While others, in
Great Vanity, for no profit, Rise up Early
and sit up Late, eating the *Bread of Sorrow*,
Psal. 127. (i. e.) Got by that, which shall pro-
cure

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1. De-re them sorrow, or sorrowing, because they
 throne *must eat Bread, or Sorrowing that they can-*
 not get more, grumbling they have so little.
 angle. *halting Sorrow upon themselves by un-*
 ience, *earied diligence and pains, that they may*
 vexed *will have bread: Whereas the Heritage of*
 come *them who blesse the Lord, hath, as his Beloved*
 12. *not only sweet sleep, but, as the text may be*
 e re- *ad, Good Children, Rooted in God, bloom-*
 e Spi- *ng towards Man, Content, Peace, Wealth,*
 o, talk *honour, Courage and Holy Audacity. Ar-*
 with *ending them in their Correspondence with*
 s the *Men, and Employment with God, Speaking,*
 canst *that is, Defending themselves, against all*
 ence, *their Enemies, and overthrowing them in*
 , this *the Gate, that is, in Judgment, the Spirit*
 Run *leading for them; Psal. 127. 2, 3.*

most *Is the Soul convinced of it's Sin? of it's of-*
 De- *ferences? is it thereupon prompted to acknow-*
 the *ledge, Father, I have Sinned; to say, Lord,*
 g the *forgive, and that in a sweet freedom, this must*
 doors, *be entertained, as Acts not flowing from*
 ere- *Flesh and Blood, or obtruded upon us, from*
 h to *principles and Collections of our own: but*
 edge *for Enhancing of the respect due to the Holy*
 , in *Ghost, they are to be Noted, as delegated by*
 Early *the Spirit, for testifying to the Conscience*
 rom, *of Acquir'd peace with Heaven; For it is he*
 pro- *that maketh intercession for us, Rom. 8. 26.*

That is, provocketh us to interceed for our selves, with *groans that cannot be expressed* (i. e.) which we cannot expresse, being ignorant of those particular Remedies, requisite for that Condition, we groan, or pray under, which he can readily delineat, being God, and passionatly alarm the Soul by Home-set reproofs, Forcible Convictions, *Joh. 16. 9.* To shake off Sensuality, stoutly to Guard against wrath to come, by putting on the Armour of God, particularly that piece of it, *Prayer*, from which excitation the Spirit is Surnamed a *Spirit of Grace and Supplication*, *Zach. 12. 10.* As infusing goodness, discovering to the darkned understanding, the past ingratitude of a Debauch'd life, loosely Spent in opposition to the Fathers Benevolence, Mercy and Tender-heartednesse; So that Petition and Thanksgiving, for preventing deserved judgement, and for Receiving undeserved Acts of Grace, filleth up the large Scrolls of the Souls Capacity, that but these, and what are Annexed to these, are only Legible, in their presentments unto God.

Hence proceeded that pious Custome of the Church, in all Meetings, wherein Government, Doctrine and Order were concerned, first to sing that Hymne, *Come Holy Ghost*

Ghost, &c. and then enter upon Businesse, Enact Laws, or form Conclusions, his want being exposing the most choice Elections to Ignorance, Division, Inadvertence; But directing the most Suspected, to the desired port of Truth, Unity and Peace, flatt'ing Carnal Interests, enlightning doubtful breasts, by calming the Clamorous Tongue, and suggesting convincing arguments to the Costive Fancy, by which, how much glory, with the *Devout*, hath the Spirit in all Ages got unto himself? Commencing since the Death of all the Apostles, from two Famous Councils held in *Jerusalem* and *Nice*, when its thought this Hymne was first composed, and drawn up by the Holy *Constantine*, the second being like unto the first, called of *Nice* not so much, or not only from the City *Nicea*, wherein it was held, as from the Greek word *Nikos*, the Eternal Truth, the Holy Doctrine of the Blessed Trinity, therein conquering, & triumphantly coming off Against *Arius* and his Doctrine, in denying the Trinity, and Famous Stately Churches Edified, wherein to publish, that Christ and the Holy Ghost was from the beginning.

On the other hand, with the Advertent, how hath the Spirit purchased praise, in beholding the Ghostly, that is, the Dead-like

Issues of Subtil, Factious and Unholy Assemblies; where through the want of the Spirit, Ignorance hath vanquished Learning, Confusion triumphed over Order, Passion silencing Reason, Fraud conquering Justice, and Brawling houting at Peace, Pride, Envy, Interest, Treason, insulting over Humility, Love, Clemency, Loyalty and Piety, (*which ought not to be Separat*) to the disturbing, not Quietting a Common Wealth; The Spirit not blessing, not directing the convention, because convocat for some fly purposes, concerning the Members own Grandeur, not about the Refulgency of his Glory, therefore Blasted he their deepest Contrivances, and Withered their Fairest Flourishes, confounding theirs, preserving the honour of his own *Name*.

Whatever we suffer, let us by a Holy, Pure and Innocent life, evidence our respect to the blessed Spirit; Lying, Stealing, Bitternesse, Uncleannesse, Idlenesse, Filthy talking, Base whispering, Bitter reviling, Devillish revenge, Brutish anger, Deafning clamour, Foolish malice, Ape and Mimick-like conversation; *Grieving* his Holy Person, *Ephe. 4. 30.* Being Exotick, Forreign and Strange plants, not consistig with the Soyl, *with the Soul* he hath given us. To that good example

As example expected of us, nor to those Acts, of the promises, gifts, assurances, he hath offered, and freely given for our behoof: But most of all, for their Dissonancy from that Majesty, Grace, Sanctity, Honour, wherewith he is endowed in himself, and according to which he justly expects, our conversation should conform, we alwayes being in his presence and under his inspection.

No Creature were made to be made according to the Image of God, but Man; and that Image by his fall, is not so much broken, or if it were, the second Creation by Christ hath set so much of it together, that our knowledge can competently and savingly instruct, how to be righteous to our Brethren, sober to our Selves, and Holy to God, even our Father, if we will be studious: And ought it not to be ponder'd, that the knowledge already infused, repells and puts to flight, profane, Sordid, Fetid and Mad behaviour, as procuring shame and dishonor to our Man-hood, the Indignity offered the Spirit in whom we live, in Ingenuous morality, being but brought in to Aggregate the guilt; For disdainning such Monstruous, Prodigious and Unmanly Deportment: But its direct Tendency for moving the Holy Ghost to forsake the Christians Body his own temple

temple, *Rom. 3. 16*: Because too loathsome, too fluttish for his pure being, who will not have the Ranknesse of the Goat, nor the Drunkenesse of the Swine, to be in any corner of that House, wherein he inhabits, I say, this immediat operation upon him, obligeth Man to put his *Knife to his throat*, that is, kill the Appetite, destroy the thought, avert the object, that in the least degree delights in, or warps toward, such impurity: And if by these or the like, the mind be defiled, by Religious Ejulations, holy mournings, contrite tears; Let the floor be washed and cleaned again, for a Second Invitation, by Love and Repentance.

When Dead mens skulls by an unknown hand, were one morning found cast into *Jerusalems* Temple, a little before its last Destruction, the Angels were Heard saying, *Let us be Gone*; the place by these bones being defil'd: And surely Lustfull thoughts, Fleshly concupiscence, Rousting in the Soul and Heart of a Christian, enforceth the Spirit (*who is Holy and loves to ly Clean*) to prepare for a Remove; Which change considered, the disadvantages thereby, when calculated and cast up, the folly before man is inexcusable, the Choice undilcreet; but in the Sight of God, so Disrespectfull, that
the

the pleasures Contracted in such embraces, shall be requited with ineffable Anguish, when he leaves that breast in Justice, and Anger, which made him Relinquish it, for Filthinesse in Grief.

That Good. Wise, Learned and Great *Alphonfus* of *Aragon*, blessed oft *God* that he was a *Man*, that he was a *Christian*, and that he was a *King* of many Kingdoms: And what Testimony of Gratitude, can in Fairer Characters, with more Authoritative subscriptions, be drawn up, for our Reverencing the *Holy Ghost*, as Homage for what we possesse, then Harmlesse, then Innocency, in denying ungodlinesse and worldly Lusts; living Soberly and Righteously and Godly in this present evil world, *Tit. 2. 12.* In opposition to the Luxury, Avarice and Haughtinesse, which is in the world, In contradiction to the Pleasures of the Flesh, the delights of the world, and Temptations of the Devil, which the Spirit himself in a Secret opennesse, hath forced us to Remember, in descending upon *Christ* at's Baptism, which figureth Washing, and Whitnesse, in a *Dove*, Mystically presenting to the Baptized, Simplicity and Love. At his presentment in the Temple, there was offered by *Mary* a pair of *Turtle Doves* according to the Law, or

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two young pigeons; Undoubtedly and Emphatically, Subjected such, who followeth him to the Church, to live, or be as the Turtle, whose Vidual Chastity (*after the death of her Mate, or first choice*) whers I am sure against Prophane Ribbauldry; and the *young Pigeons*, as not Acquainted with Generation, (*without a perhaps*) Leads to captivate every deceitfull Lust, Contributive to make more Glistring, in the eyes of the World, the Glory we owe to the *Holy Ghost*.

In *Rome* its said, there is a Place, called *Via Pia* the Holy way, and the life of Man ought to be spent in the like Ascent, still climbing up from one Scale to another, in Cumulative vertue, adding to *Faith Knowledge, to Knowledge Temperance &c.* 2 Pet. 1. 5. Untill the Crown of all Excellency, of perfect Holinesse, be Acquir'd in Heaven (*by the Guidance of the Holy Ghost*) which shall indubitatly be fixed on that head, wherein the thoughts of being Candidate for Glory, are pressing and urging; to the Disannulling the sinful Decrees, of Satisfying flesh; Heaven admitting of nothing that defileth, *Revel. 21. 27.* And practically condemning, the Frumping *Hector*, who *Facinus Cardanlike*, will in unholy Jollity, conjure up se-

Em-ven Devils at orce, that is, Entice men to
veth act as Devils, in all kind of Sensual Excess,
the Outstripping the inhabitants of *Angona*,
the Feasting, Dancing, Eating and Drinking,
I am shouting and Roaring with the Devil, be-
the cause we know him to be the basest of Crea-
Ge-ures; and yet in those Debaurds, daring to
ap-Name the Persons of the Blessed Trinity, as
e to Gods associate were *Belzebub* (whom they
the *Caress*) then which nothing is more con-
Holy bounding, or more obscuring, his Fame and
Transcendent Perfection.

lled Were it not more Conducing to our Feli-
Man-ity, if, as is Prophefied of the Kings of the
still Earth, we would bring our Glory and Ho-
in our to the City of our God? *Revel. 21.24*:
ow- Delivering into the Exchequer of the Most
Pet. High, Most Mighty, all the substance of our
y, of Revenues, that he might be All in All, which
ven to us should be no deprivation, or Diminuti-
nich on, of that which the World calls Great-
ner-esse; But a more expedient way for its per-
Glo-manency and fixednesse, to us and ours.
an- When in Spite of Carnal Interests, Pretend-
th; ing the losse of all we engage with Holiness,
th, as Merchants with the *Assurance Office*, the
ng, Principal Venture of a Souls Worth is Se-
an- cured, and insured, Durable Glorys, of E-
se- verlasting Blesse, upon the bare offer of Ac-
ven ceptance

ceptance, Articled for, the Oath of Verity it self Appended to the Bargain, for greater certainty. It was this made *Canutus of England* (for Refutation of vain-Glorious Buffoons in conceiting him a god) to Erect his Throne on the Shoar-side , Prohibiting the Sea, not to touch his Royal Feet: but the Fierce and Sawcy Element, slighting the Charge, Accosted his Pavilion, to that nearness, that his *Kingship* drew back, yet with that Austerity, that he would never after wear a Crown, fixing that (according to the Superstition of the Times) upon the Crucifix, as if he had said, there is no King to the King of Saints, when he did say, *that none deserved to be called King, but he that could Command both Sea and Land.*

In purer Rethorick, did James the Fourth of this *Kingdom*, expresse his Dependence; who in a wreath of Laurel, on a Shield, Shadowing his Sovereignty, and growing Strength, writ the word *Jehovah*, encompassed with this devise, *in virtute tua* (i. e.) *by thy power.* As if the Glory of his Dominion had (as it had) for its principal Efficient, and Government. not his, but the Almighty's benign Aspect, Care, Blooming and Frustrating Influence, Poor Feeble Man, being confined to a narrow bounds, in a Spacious King-

Glory to the HOLY GHOST. 159

Kingdom, God must Reign, Rule, Protect,
and bleſſe, or the Scepter of the Wiſeſt un-
proſperouſly ſhall be Manag'd, & the Coun-
cellors of the moſt Potent, *Jeroboams*-like,
will Separat Subjects, firſt from Loyalty, then
from God. The power of Kings without
Gods Authority, not ſtrengthening Laws, in
Reference to the Subjects Obedience, but
rather maketh ſuch Convulſions in the Face
of Affairs, that Frequently the glory and dig-
nity of Princes undergoeth an Eccliſe and
ſuffereth a Diminution: yea, is oft Extinguiſh-
ed. The Serpentine Qualities, inherent in
men, in whom there may be ſomewhat of
the Spirit, being not purged and drained by
the awe and fear of God, will be found at
the back, that is at the Strength, of all their
Edicts, conſuming them and Reducing them
to nothing, as was that Still-born Infant, at
Cracovia in a Street called the *Holy*
Ghost, Anno Dom. 1494. A living Serpent be-
ing found and ſeen with aſtoniſhment to have
led upon the miſerable and poor Infant, then
and there brought forth; *Jehovah* only be-
ing able to Charm thoſe Adders, of Ambi-
tion, Pride, Covetouſneſſe, Revenge and
Spite, which may infeſt a Land, and lay it
deſolate, kill a Soul, and make it deformed
and confounded.

Upon

Upon this account it is, that to the Glory given to the *Father, Son and Holy Ghost* the Church hath added, *As it was in the beginning, is now and ever shall be, World without End.* In which words, the word *IT* exempts plurality of *Gods*, when the number of Persons in the God-head is Individually expressed, *THEY* or *YOURS*, not being so much as thought upon in this Holy Stanza but *IT*, the Glory of the Three being one, not Multiplied, but United. As in the Angelic Antiphony's, *Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory* Isa. 6. 3. Expressing the three Persons, to have but one *Glory*, and that *Glory* to be as fixed in the Words, to him who is, *Holy, Holy, Holy, the Lord God*; not Lords, not Gods, but, *Lord God of Hosts*. And as in the Psalmists predictions, *God shall blesse us, God even our own God shall blesse us, and all the Ends of the Earth shall fear H I M.* God being thrice Named, because of three Persons yet three *Gods* denied, because *HE*, not *THEY* shall blesse us.

And therefore Kings, States, Princes, Nobles, and all, who are inferiour to him, and who possesse the *Frds* or *Shreads* of the Earth are, being Incapable of giving the three-fold blessing here intended, of Earth

Glory, Conscience, and of Heaven, are to *feare*, that
 Ghost is, *Glorify* him, who filleth the Earth, This is one
 he be God, these three Persons. The power of the
 with Father making him Glorious, the Wisdom of
 Text the Son making him Glorious, the Goodnesse
 of the Spirit making him Glorious, yet inerr
 duall not three, but one *Glory* which was
 in the *Beginning*, when Kings were not, and
 tanz who is, in the whole Earth, where Princes
 ne, cannot be, and who *shall* be, that is. Endure
 Angel when both are gone, *His* glory Enduring for
 e *Lorever*: Unto which let the whole World say,
Glory Amen. And they who say that, in Sincerity,
 ons, say the *Jews*, Hasten their Redemption; be-
 be a cause for the Elects sake, *these* dayes, that is,
 Holy these evil dayes shall be *shortened*, sayes our Sa-
 ds, our

s in the *Glory* be to God from all *Creatures*, said
 s, *Holy Chrysostome*, and Dyed in a troublesome
 all and turbulent time. Beholding now that glo-
 God by, in that Holy Mount, where three is seen, as
 person Peter James and John, three heard, as *Christ*
 E, as Moses and *Elias*. Three lived in, as *Father*
 Son and *Spirit*, and that after Six days where
 s, No all Created things and Essences are passed o-
 n, as ver, Faith only being Guide and Captain in
 of the soul-Employes of which the Trinity in Uni-
 ng the ty is Eminently one, as appeareth in that Splen-
 Earth ide Name, which is, and which was, and which

is to come, Revel. 1. 8. The Father being that *He* which *is* Exod. 3. the Son which *was* John 1. and the Spirit *He* which *is to come*, Rev. 1. and in all, one only Almighty Gen. 1. 1. S.

The Churches Care in this particular, in Transmitting the Trinity-Doctrine to her Sons, is Religiously methodicall, for having Festival days for Commemorating the Birth, Passion, Resurrection and Ascension of her Redeemer *the Son*, she Nobilitates the Year, with one Day, indeed a *Whitsunday*, for Remembrance of the *Holy Ghost*; And the Fathers Kindnesse to Mankind, being in these Unitely taught, lest Detractors, or Ignorants, should surmise a Separation, *Trinity Sunday* of old Judiciously followed, and yet Succeedeth, that *White* one which teacheth the Existence of these *three*, to be in themselves, but one; that the Unity might be Glorified by us, and all other at all Times:

Over and above the yearly Celebration of these Invaluable Mercies, with the weekly observation of our *Lords* Resurrection, wrought in by the Father, and the Spirit, we have by our Pious Ancestors been taught to assert, and provide for Beautifying of the Holy Trinity, through the Person thereof Incarnate, that *is* the *Son*, in regard that though some Nations reckon and begin their Day with the *Sun*, yet

that being indeed the cause of the Day, as
Persians and *Babylonians*: others from the
 Setting of the Sun, that being the Scripturall
 account, making the evening and morning the
 first day, as *Bohemians* and *Italians*, with whom
 it is ordinary to dine at sixteen of the Clock.
 Others from Noon to Noon, accounting it day,
 when the bright Sun is seated in his highest
 with triumphal Pavillion, as with the *Arabians* which
 it is with a witness, we with the *German* Pro-
 phets since reckon from mid-night to mid-night, be-
 cause about that time was our *Lord Jesus* born
 of the *Virgin*; Evidencing thereby our Chur-
 ches account of time, not to be so much, from
 the Suns motion in the Firmament, as from our
 Saviours lying in the Manger, when rejected
 by the *Jews*.

Such as descend for searching into the cau-
 ses moving the Christian *Philosophers*, for give-
 ing or owning, the Names appropriat to the
Zodiack Signs, finds *Aries* the Ram to reign
 in *March*. From the deliverance of *Isaac* from
 the Altar, beginning the year with Remem-
 brance of *Abrahams* obedience: but *Capricorn*
 is called a Goat, and reigns in *December*, the
 being as Goats placed on the left hand of
 him then born, who is to Judge the world, be-
 cause they contemned him, when born in the
 night, though sent by the *Father*, Formed by

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the Holy Ghost, compleatly furnished with Authority & Gifts from both to bring them & us from Darknesse unto Light, from the power of Satan unto God, Acts 26. 18. the Christian world Acknowledging (as it were) ignorance to reign untill his appearance, Acts 17. 30. Dating Imperial Letters from the year of Christ, first done by the Emperour Charles the Great, A. Dom. 800. Papers before him, bearing from the Worlds Creation or building of the City, &c. Which universal dignity is to be seen Abridged, in the Symbole, or Motto of Geneva that formerly being, *Post Tenebras spero Lucem*, but in the last Age, when (and since) Enlightened by reformed Doctrine, as the Expresse is, *Post Tenebras Lux*. Jesus by his Gospel-Doctrine, his Apostles mission, converting darkness, not only, into Sun-shine, but creating confidence of a brighter day. One great Mean whereof is a yeelding to the Darling truth of *Three* in Heaven which are one, the Holy Ghost having asserted it in writing, John 1. 7. Rather then Bely, whom, lets stand for this Grand Truth, when Tabled in our Churches (the Trinity being so much blasphemed in some Books, Mouths and Streets) shewing unto it as a *Vexillum*, or Flag, demonstrating affiance, lest the Glory of our God be Darkened in its just Refulgency, yet shining in

our Assembly. And the Mahometan Turk, rise up against us, with Equal Confidence to those of *Sodom* against the *Jews*, who will; and are bound to rise in arms at the display of the Banner of Mahomet (*which is carefully kepted for, and brought forth in extremity*) to that incensness, or degree of Ardour and Zeal, that the Boy of seven years old, will and must fight, for its Protection, and Dignity, or be Accounted *Guar*, that is, an *Unbeliever*, in regard they think (*as they are Foolishly taught*) it came from Heaven, whence this Doctrine of the Trinity, did Certainly and Infallibly Descend, &c.

In a Word, it is our Christian Philosophy, to believe in *one God and three Persons*, which the *Doltish world* of the *Ethnicks*, on one Hand, cannot consider, nor the perverse *Jews* on the other Comprehend, which neither can we; yet both we and they may discover it in the Scriptures, and so discover it, that we may perceive it to be a hard thing, yet necessary to be Embraced. We may read it in the Creation, when the Lord God said, *Let us make Man*, Gen. 1. 23. There are who behold it in the Patriarchs, *Abraham* shadowing the Father, in giving up of his Son for sacrifice; *Isaac* the Son, in being obedient to the Death; *Jacob* the Spirit, in fleeing from these two; and

all swallowed up in the Name *I/rar*, *Plal.* 105. 10. Yet with Favour, these see but darkly, the saving knowledge of the Great Three, being Supernatural: And as nothing is more dangerous, and nothing more laborious, so nothing is more Fruitfull, then Sober Questions about the Trinity, in Unity, when Founded upon Faith, that Eminently forming Purity, by consequence, the Avoiding of Filchinesse and Frigidnesse, or coldnesse in Devotion, enticing to *Fixednesse and Perfectnesse* in Gospel Light and Revelation.

For though some Articles of our Faith have reason to wait upon them, Enforcing an Atheist to consent, as the Worlds Creation, the Immortality of the Soul, the being of God, &c. Yet there are others, in which Reason, is of no Reason, Weight, or Force, such as the *Incarnation* of the Son of God, the *Essence* of the Trinity, which Faith must still contend for, and obedience through the Ear must listen unto, In *Integro*, without baulking, virtuated with the same qualities, Philosophers Required their pupils of old to attend their Lectures (*viz.*) with *Upright Bodies* (i. e.) not shrugging through Misbelief; *A steady Soul*, not wandering among the thorns of debates; *Cleanse* *Ears*, in being apt to hear, that is, Consent to its Verity, through purity, lest the Body of

Glory to the Holy Ghost. 162

Soul of the Disciples Conversation admit every
the unclean Pilgrim lust, with rich, that is, Carnal
singal or Hearty Entertainment, as the Hospital of
the Trinity at Rome admits all Travellers, for
free days: Or any unlawfull motion, of unchaste
pleasures, at the sound of each Temptation, as
upon that Hospital of the Holy Ghost, in the same
City, receiveth Bastards, at any hour of the
Night, by the Ringing of a Bell, from their
parents and Trustees: Such practices, being de-
structive to that Grandezza that Excellent Glo-
ry, we owe to the third Person or to the whole
Trinity.

The first part whereof is *Believe*, for the Pa-
ternity of the Father Begetting, the Generation
God of the Son, and Procession of the Spirit is a
son, is light not Adequat to Flesh and Blood, and
is therefore preserved for Heaven, which as yet
is locked up from our eyes. And therefore I can-
not understand those *Novissima*, or last words
of that Great *Trismegistus* (An Egyptian
Prince the first Humane writer in the World,
(i. e.) whether they Flowed from Reason,
or Revelation, or both. he being about the
time of, if not before *Moses*, for having ad-
vised his Son to pray to the Lord and Father,
and to the Alone, and to the One, from whom
is One, to know and understand so great a God
closed his eyes with these sayings, not favor-
ing

ing of Heavensism, nor partaking of Flesh and Blood (*viz.*) O Heaven, the Work of the Great and Wise God, And thou O Father! I adore thee by the only begotten Word, and by the Spirit, comprehending all things, to have mercy upon me. Hence its inferable, that by the blood of the Lamb, God hath Redeemed unto himself (some men) out of every Kindred, and Tongue, and People, and Nation, Revel. 5. 9. And the Redeemed are to sing this new, this old Song, Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the Beginning, is now and ever shall be, World without End. Amen.

The rather that there be among us some that Deny the Glory, some the Trinity, and others the Eternity of God; and being a short Creed ought the more to be Inculcate into the heads of the unlearned, being the Jewish *Halleluia*, praise ye the Lord, at the End of some Temple *Psalms*, making them all with us. Church Offices, by this Appendix, Giving thanks unto the Lord, for he is Good, for his Mercy endureth for ever, Psal. 107. 1. Let the Redeemed of the Lord say so, whom he hath Redeemed from the Hand of the Enemy, Praising him for his Mighty Acts, Psal. 150. 2. And according to his excellent greatness, *Halleluia*, praise the Lord, all ye his Angels, praise ye him both Sun and Moon, Rich and Poor, High and Low together.

together, giving him the Glory due unto his Name.

In this Spiritual Hymne aimed at from its beginning, where after the Form of Baptism, the *Father, Son and Holy Ghost*, the Ancients gave *Glory to the whole Three*; But *Arius* and his Disciples, acknowledging a time when the *Son* was not, making him to be but called a *God*, as *Moses* was, as *Kings* are, about *A. Dom. 300* The Church Condemning that Ambitious Heretick, added to the words. *As it was in the beginning, is now, &c.* Which to the worlds End is to be stood unto, as a necessary truth both in Confession and Conversation the second without the first, being but a Flowre without a Root, as not proceeding from Faith; The first without the second, as a Root, not blooming into Fruit, in not tending to a good example, making our Faith to be evil spoken of, if we may call it Faith, that Justifies not, (that is) that declares not it self to be Faith by works; which all that believe, must be careful to maintain. Otherwise our Believing in *God the Father, Son and Holy Ghost*, is no more to be thought believed upon by us, then He who making a confession of all the Twelve Articles, in *English* can be thought Christi-

Christian when Immediately he should turn
and Renounce them all in the *French Lan-*
guage. So necessary is *Practise*, to the Doc-
trine of our *Faith*, in giving

Glory to the Father, and
to the Son, and to the
Holy Ghost.

FINIS.

Annands Doxologia:

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November, 1957.

AN

40 Th.
G. 76

ANSWER
TO A
LETTER
TO A
BISHOP

Concerning the

Present Settlement

And the

New Oaths.



Printed in the Year, 1690.

and

AND

AN ANSWER

TO A

LETTER

TO A

BISHOP

Concerning the

Present Settlement

And the

New Oaths

Printed in the Year 1690.

(3)

AN

ANSWER

TO A

LETTER

TO A

BISHOP, &c.

IT is not my present Task to enquire, nor is it material to the Cause herein debated to know, whether the Letter to a Bishop was compos'd by one or more: I shall cite it as the Work of a single Person, and treat the Authour of it with all Christian Candor and Charitable Decency, that he may conclude Christianity to be the Practice of the Refusers of the New Oaths, as well as Conscience to be their Guide.

I shall not pursue him in any other manner than the subject in controverſie and his Discourse shall lead me to, and his Arguments deserve; for the Design of these Papers is, not contumeliously or with bitter reflexions to provoke or exasperate any person or party to a scurrilous Reply; but fairly to debate that momentous point of the Oaths wherein not a few persons are very deeply concerned.

However plausible his Arguments about the Oaths may seem to an unwary Reader, yet on a serious and strict Review, most of the Allegations will be as transparent as the Lawnsleeves, to whom they are directed; and will be found to want a more close

and solid substance to terminate the enquiry and satisfy the conscience of a considerate Refuser.

Page 2. The Authour saith, *That he will not judge what Reasons of dissatisfaction some of his Superiours may have.* Perchance his Inferiours also may have the same Reasons to plead for themselves. It is obvious from those words to infer, that he is not certain of that point for which he writes, but may be under mistakes, because he knows not all the Reasons which may be alleged in contradiction of his Sentiments.

I shall wave those strong and numerous Arguments which are taken from the matter of the old Oaths of Allegiance and Supremacy, wherein we have solemnly renounc'd and abjured the Popish principles of deposing Princes; and absolving Subjects from legal Oaths; and passing by other various and dreadfull Considerations, which forcibly dissuade from taking the new Oaths; I shall confine my self to an impartial Examination of what the *Letter to a Bishop* allegeth, and by fair and plain Answers make it appear that his Reasons are not sufficient to determin the Judgment, to satisfy and secure the Conscience; but that the Gordian knot of the old Oaths remains as yet undissolved.

Page 3. There are two things propos'd by our Authour, by the proof whereof he hopes to remove all doubts and scruples. The first is, *That the Oaths of Supremacy and Allegiance to King James do cease to oblige us.* The second, *That we may lawfully transfer the Oaths on K. W. and Q. M.* On the full proof of these the truth, and the stress of the Cause depends; and, when they are fairly proved, they may be inducements to comply. But notwithstanding what he hath artificially and smoothly attempted by specious insinuations, the scruples remain unsatisfied, the light is as dimm as it was before, and we cannot induce our judgments to comply with what the understanding doth not perceive; but whether the failure is in our faculties, that like vitious organs are indisposed, or in the arguments, which like delusive objects exhibit false representations, is now to be considered.

Page 3. The foundation that he lays to prove his first point is, *That Oaths cease to bind when the Government of that Person to whom they are taken is at an end.* This is an ill foundation, and there is no hopes that a firm building can be erected on such a basis. 'Tis the onely thing he desires may be granted to him, in order to ascertain his Cause and establish his Argument. I would fain be obliging, and

and grant him what he craves, since 'tis but one thing civilly desired, could I be just to my self, and a friend to truth by such a compliance. In this *postulatum* there is both sophistry and falsehood, and therefore I cannot but deny it. It is craftily put, but it is not generally true. He was mistaken about it, when he thought, *none would deny it*; and that he is mistaken, is plain to him that reads the old Oaths; for therein we swore not *onely* Faith and Allegiance to the King, but by our Oath we recognized his Right also; for in the Oath we declared him to be our *Rightfull King*; and this we testified *in our Consciences* and *before God*. Now, I think, none will deny, though an actual exercise of the Government may cease, yet then and there the Right may continue: a possession may be in one, and the right in another; or else what will become of the distinction *de jure* and *de facto*, *in deed* and *in right*. I would also willingly know, whether the Oaths to the Right of King *Charles the First*, did cease when he ceased to govern? And, I think, none will deny, but that his actual Government ceased a considerable time before he was murdered. Neither is it impertinent to demand, how the years of the Reign of *Charles the Second* are computed? from the years 1648. or 1660? To humane appearance his Government seemed to be at an end, as much as King *James's* at present, and something more, if you put *Ireland* and *Scotland* into the balance. Can he be so hardy as to say, that our Oaths then ceased, because 'twas thought his Government was then at an end? and, was his Government at an end when he continued to reign? and, was he not said to reign, because his right continued, though he was out of possession, and could not actually exercise it any more in *England* than King *James* at present doth?

When our Author saith, *The Government is at an end*, he speaks with relation to King *James*, as his following words do manifest, and without such a reference his supposition would have been as impertinent as 'tis now notoriously false. By, *an end*, doth he mean totally, perpetually and irreversibly so? is he infallibly sure of this? if not, how can he be certain, that the Oath is at an end? is King *James's* Government totally at an end? and, doth he cease to be a King in *Ireland*? if it is said, *Ireland* affects not us in *England*, let it be remembred, that we have recognized him in the Oath to be *rightfull and lawfull King* and *supreme Governour in all his Dominions and Countries*; and *Ireland* was then certainly reckoned

noted in that number when we swore. It seems then by this Authour, that if one who had formerly taken the Oaths should be in *Ireland*; his Oath would not cease to bind, because King *James's* Government is not there at an end. According to this doctrine the Oath may be split, and commodiously said to bind, or not to bind, according to the diversity of Climates, and that the Latitude of the Conscience is to be measured by the Elevation of the Pole, and according to the Variation of the Longitude.

To this Consideration I shall not here improperly add one more, about the New Oath, which (as it must be granted) was made to *K. W. and Q. M.* as King and Queen; and they are to be look'd on in the Oath to be King and Queen, as the Convention hath declared them to be; and that is of *England, France and Ireland*; now I would be informed, what sort of King and Queen of *Ireland, W. and M.* are, since according to our Authour they are neither *de jure* nor *de facto*. Not this way, because King *James* doth not cease to be King *de facto*; if *de jure*, then for the same reason, that they are so in *Ireland*, they must be so in *England* too, which yet the Convention abhor'd to swear to. If the Right is in them, why should any scruple to recognize it by Oath? If not, where is the Right lodged? Is the Kingly right either voted or disputed out of the World? If it remains in King *James*, then the inference should be, *Render to all their due*, and seek not to deprive him of that which is his right. The Kingly right must be in *James*, or *William and Mary*, or in the People, or is altogether ceased: and 'tis worth a man's knowing what is become of it, that we might doe right to every one, and no wrong to our own Consciences.

Whereas 'tis said, that, *The Oath ceaseth to bind, when the Government of the Person to whom we have sworn is at an end*; I answer farther; That a temporary cessation of a Government (and no more can be certainly meant as yet) doth not void the full obligation of the Oath, that is absolute. For though the variety of circumstances, and the necessity of affairs, and the impossibility of some performances, may for the present suspend the actual exercise of some duties, which in other circumstances the Oath might require, yet they do not totally null the obligation, when 'tis justly required, and can be truly and honestly paid; the Conscience is still bound, though the particular acts *pro hic & nunc* are forborn, and we may safely say with the Moralists, that the Oath binds

Semper,

semper, though not *ad semper*; always, but not at every time. From hence, and from our Author's Position, we may undeniably infer, ~~That~~ the Government should revert; (and who can tell what will be, or shall come to pass) then 'twas not at an end; and if not at an end, then the Oath doth not cease to bind; and what satisfaction can any one give me, if I should be eventually, and certainly forsworn?

Lastly, His desired Principle is not grantable, but 'tis denied as false, and detested as impious; for, where an Oath is made to divers persons distinctly, and successively, as the Oaths of Allegiance and Supremacy are to the King, his Heirs and lawfull Successors, by the Oath I am as firmly bound (respect being had to the time) to these as to him. What consequence then can there be? what ~~now~~ of reason to infer, that because the Government of King James (taken in his own sense, whatever it be) is at an end, therefore the Oath doth cease to bind to his Heirs and lawfull Successors? or thus, because King James ceaseth to be a King, I will be perjured to others; he is fallen from the Crown, and I will renounce my Oath, my Truth, my Sincerity, and my Conscience, all which I pledg'd and plighted when I swore; and the words of the Oath will declare what, and how I have sworn.

Upon this hopefull basis we may conclude, what a noble Pyramid will be erected to entomb a living King, and the Consciences of his Subjects, and to bury both out of remembrance; but should I examine by a larger disquisition each particular in his Building, his Edifice, like the Pyramids, would dwindle into an imperceptible extremity.

His first advance is to give us several instances (the same, which are to be found in a certain Book, condemn'd by the Decree of the University of Oxen 1683.) whereby the Government of a particular person may cease.

By Death, of which there is no doubt; and which if it could have been proved of King James, some of his Enemies would have thought it a much better instance than all the rest.

When the Person will govern no longer, and voluntarily defects the Government.

When he is conquer'd, and ingulchably sinks himself, and can protest his Subjects no longer.

These two last ways and all the rest, as he calls them, and by his disjunctive (or) makes no more, as 'tis evident to him that reads

the

the third Page of the Letter, and yet presently divides them into three, and omits the popular way of protection, which he had mention'd before: if the proof of one of these three had been sufficient to satisfy all honest men, as he thinks, was it not to think all honest men unreasonable, in this work superfluous, to undertake the proof of more? But how all these ways can be applied to King James, I think it a very difficult task to prove either to honest, or dishonest men, though he may not think it so; and for this very reason I judge it no easie attempt, because the ways contain, and evidently exhibit such things, as the unlucky men of a disputing Age call Contradictions; for (except he flies for refuge to the dispute of mixt actions in Morality) voluntarily and involuntarily are contradictory terms; and if it be proved that he was conquer'd, and forc'd away involuntarily, it will not easily be apprehended how he Abdicated; and (pag. 7.) he says, *That the Government was subverted in the Parliament after Monmouth's Rebellion*: And I am of opinion with him, that if the Government was subverted, the constitution was at an end (in his own words) except he will be so critical, as to say, that the Government may be subverted, and yet not at an end, which would be destructive both to his argument, and his method of arguing; and yet (pag. 14.) he affirms, *that the King's voluntary withdrawing was a receding fully from his Government*; and (pag. 21.) *the late King fell perfectly here from all Sovereignty, by deserting the Government*; whereas (pag. 22.) he saith, *the late King did lose his Kingdom*; and (pag. 4.) *the late King ceas'd to govern as King of England a good while before the Prince of Orange Landed here.*

Now I would willingly know how the Government was at an end, when the King did not cease to Govern: or if it was at an end in Octob. 1685. how came it to an end by the King's leaving his Kingdom, when 'twas at an end above three years before? Is not this to kill a dead man, and to repeat, and re-act, what was never said, or done before? Though, by the way, if the Writer of the Letter had respected Truth as much as his Cause, he might have opportunely, and easily, without the racking of his brains, distinguish'd between withdrawing out of the Kingdom, and receding from the Government; for though King James quitted the Kingdom, his Letters, Declarations, and the manifold Post-facts evidently demonstrate, that he did not voluntarily quit the Government, except the Author will say, that he knew the King's mind better

better than the King himself did, or could ; to which our Author seems to pretend, by presuming to know some of the King's Intrigues, and his return, which the King never discover'd to him.

I will add one Remark more, That whatever deference of honour he would be thought to pay to the Wisdom of the Nation met in the *Convention*, or however justly severe against the saucy Author of the *Dissenter's Case*, for want of Manners, he seems to fall under the same condemnation, by attempting to prove a *Conquest*, the thoughts whereof the Prince of *Orange* disclaim'd, as *wicked*, in his Declaration ; and the *Convention*, waving all pretences of a Conquest, vacated the Throne on the account of Abdication : How dares he then to say 'twas a Conquest, when the Convention voted it an Abdication ; but if Conquest and Abdication be the same vacating, I cannot ken the subtilty of our Writer to distinguish them in the foundation and process of his discourse.

Whoever shall impartially weigh, and compare these things together, will think it as improper, as inconsistent, to apply these contradictory ways to the case of King *James* : If then his general lump proves naught, 'tis to be doubted, the Particulars will not be found on tryal very sound ; nor that to be saleable in the Retail, which is not vendible in the Gross.

But before I undertake the Discussion of any one of these particulars, I crave leave to tell the Reader, and thereby to obviate all unjust Censures, that my design herein is not to affront the present Powers, nor to justify any Male-administration, nor apologize for any Violations of the Subject's Rights, nor excuse any unjust Prosecutions, or illegal Proceedings. This would be a Theme for a Sycophant, as sordid and as gross as the attempt would be vile and barbarous to trample on crowned Heads, to blacken all the Royal actions, and aggravate all their humane failures into monstrous Crimes, and unpardonable Errors ; whatever some Men in their great Wisdoms may think, the wisest of Men hath taught us, *Nor to curse the King in the Bed-chamber*.

Few there are who consider the anxious cares, the vexatious sollicitudes, the numerous troubles, and the unaccountable miseries that seize the Crown, and continually haunt the Throne. It may be said of most Diadems, what Pope *Adrian* the Sixth said of himself, " That it was a miserable thing to be a Pope, because he could not do what good he would. What base ends and projects do busy and designing Courtiers, under fair pretences, suggest to Kings,

and with repeated Clamours, and specious Allegations, insinuate into the sacred Breasts of easy Princes most flagitious Methods to accomplish their wicked designs.

If all publick Acts and Counsels were sent home to their proper Authors, the King's share would be found less than the proportion of many others; and if every one was to bear their own burthen, the King might find ease, whilst others sink under their weight; 'tis neither common Charity nor Justice to load the King with all the corruptions of Courts, and the miscarriages in his Officers. If such proceedings were approveable, how many Grandees would be rendred altogether mute, when they should be required to answer for all the irregularities of Tenants, that should be committed in their Families and Lordships. Let the Nobles apply the instant case, and perhaps they may find a great parity of reason to pity and indulge a King, wherein they themselves may stand in need of Mercy.

It ought to be consider'd, that scarce any illegal courses can be introduc'd among us without the concurrence of the Subjects; the unjustifiable Commands of a King, attended even with frowns and menaces, will prove fruitless and vain, without the instrumental compliance of sneaking Inferiors to actuate them, who by their dastardly submission may prepare a disingenuous method to ruine their own Posterity, if not themselves, in a turn of affairs, and change of Governors, and may be called to a severe account in a future Reign, though they escape a just prosecution in the present; the Injunctions of a King may be unjust, but can injure none, except the fellow Subjects put them in execution, which may prove as fatal to themselves, as injurious to others; and on that the Maxim in our Law, and the Practice in the Government is founded, *That the King can do no wrong.*

There was scarce any thing attempted by King James, but there were specious pretences of Law alledged to justify and maintain it; and many, whose Office it was (if not their Oath also) rightly to inform the King, and to do Justice between Him and his People, who either voted for its Lawfulness, or acted the thing. Were there not a Lord Chancellor, and a Lord Chief Justice in the Ecclesiastical Commission? Were there not two Judges employed in ejecting the President, Fellows, and Demies of *Magdalen-Colledge*? Did not many of the Judges give their Opinion for Law for executing deserting Soldiers in time of Peace, and for the Suspending and Dispensing Power?

Deplo-

Deplorable is the state of Kings, if they must be dethroned, because ~~their~~ Judges are not so wise, nor so honest as they ought to be; when by that Law their Opinions, and Determinations, and Constructions of the Law must go for Law, and yet it must be unlawfull for Kings to follow their Judgments, and execute their Decrees and Sentences; and to act contrary to them, is either a breach of the Law, or an undue enlargement, or diminution of the Prerogative, or an encroachment on the People's Rights: How unhappily intrangled are those Princes, who fall into such intricate Labyrinths, that they must necessarily offend in whatsoever they are directed, or inclined to chuse: 'Tis not their Province to understand all the difficulties of the Law, nor the exact qualification of such whom they appoint to be Judges; they see with other mens Eyes, and approve by other mens Commendations. Now if those that are thus appointed undertake the employment, when they know the Law doth incapacitate them, let them suffer for this insolence and presumption; if they know not the Law, let their insufficiency hasten their chastisement and removal for the admonition of future generations.

If it be objected, that King *James* knew some incapable, whom he preferred to Employments: It may be replied, 1. That the actual exercise of the Office by such, and not the nomination of them to it, is the breach of the Law. 2. That the Judges, whose Office it was to interpret the Law, actually concurr'd in the confirmation of them, and in the actual exercise of the Office by them, were joyned in Commissions with them, acted with them, and were treated as legal Judges in their proceedings; which, 3dly, proves, That not the devices of the King, who can do no wrong, but the acting of the Subjects properly, and immediately deprave the Government; which Considerations, in some measure, will invalidate his first Proposition, which is now to be discuss'd.

1. *That the Oaths to King James, as King, oblige no longer, nor further, than he continued to be King, i. e. to govern as King of England; and that he ceas'd to govern as King of England a good while before the Prince of Orange Land'd here; which was, as he says, pag. 7. in October, after Monmouth's Rebellion, when the King by resolving to continue some Popish Officers, altered the English Constitution, and made a complete subversion of the legal Government.* Lo here an excellent rope of Sand to bind a loose Conscience; a most curious receipt, if well improved, to ease crown'd Heads of the burthen

of their Diadems, and to gratifie all ambitious pretenders, if they can prove but successfull; a doctrine if well confirm'd, that deserves the best preferment; but chiefly a most reasonable Caveat to all regnant Princes to beware of Popish Officers, and of perverting one single Law, which, besides other direfull invisible effects, by this Author's argument, destroys a whole Government, and dethrones a King for ever, and may be as terrible to any other, as to a rightfull Prince!

I think our Author will not say that King *James* broke all the Laws of the Land; and at present I will not dispute with him, but suppose that he brake some of them; though to establish this supposition, and thereby make room for his Inferences, he should have evinc'd, that the Laws against Recusants and Dissenters did equally bind the King not to nominate such to Offices and Employments civil or military, as it did bind them not to exercise those Employments; the Laws were enacted against those that were incapacitated, not against those that should confer the places of Employment on them; it would be extremely rigorous for a Patron to lose the perpetuity of an Advowson, because his Clerk is a Papist; or a Corporation their Charter, because the Town-Clerk is a Recusant, or Dissenter: Doth every Collonel forfeit his Freehold Estate if he nominates an unqualified person to an inferior Office? The Law provides a penalty for the Offendor, but that can be no offence which the Law hath not forbidden: It had been honestly done by the Author of the Letter, if he had prov'd,

1. That the breach of some Laws completely subverts the whole Government, and unking the supreme Governor, and that every act of injustice voids the Magistracy: It had been a notable Exploit, if he had proved the same of our National Laws, which Saint *James* speaks of the Divine, That *he who offends in one, is guilty of all*: If so, Lord have mercy on the generality of this Nation.

2. He should have shown what those particular Laws were, produced the very particular provisos, and branches of the Statutes, that were broken by King *James*; wherein the Kings of *England* have bound themselves, their Heirs and Successors, under a forfeiture of the Crown, if they break this or that Law, or preferred persons who were not qualified.

3. He should have proved plainly and clearly, that the Oaths were taken on such a condition, and with such a reserve, that they did bind no longer than the King did punctually and exactly observe

serve all the Laws, and that the Oaths ought to be, and have been constantly thus understood.

For want of these proofs on this Head of discourse, I conclude; that by this Argument it doth not appear, that the Oaths do cease to bind; To say, that *the King would govern no longer*, is an Assertion that may please or delude a credulous person, who will not be scrupulous, because he resolves to comply, but will never be swallowed by him who is govern'd by sincere Truths, not bold Asseverations. "Perchance some may understand hereby, that King *James* totally abandoned, and willingly quitted the Government, and that he never intended to resume it actually again, nor would, if he might and could, return to govern again. This is such a bare fac'd errant contradiction to common sense, that it would be little less than a shamefull attempt to refute such a notorious falshood; and to say, that he subverted all Laws, because he violated some of them; and that the Violation of a few, or of one Penal Law, presently dissolves the whole constitution of Government, is such a gross inconsequence, that if the nature of the thing would bear it, it might be felt, as the *Egyptian* darkness was: If it be a true consequence, I know not, whenever we had a Government, when all our Laws were duly observed, and, I believe, never shall; I am sure they are not at present: And, will our Author say, we are under a Dissolution, when his Title-page calls it a *Settlement*? but whether a Settlement in our legal Possessions, or a Settlement out of them, sad experience, I fear, will resolve too many.

Kings may cease to be Regular Governors, and yet continue Regnant Kings still; the Government, and the Right to govern may remain, when the Administration in some particulars is found to be illegal: this the Author frequently thought, when he frequently, according to the *English Liturgy*, prayed for King *James* after *October*, Anno 1685. That the King may legally employ Papists as inferior Servants, or as common Soldiers, I think, none can legally deny; That Popish Officers should not be employed, was the intent of the Law; but that the King would cease to be, when he should resolve to continue such (for their fidelity to, and courage for the King,) as Commission'd Officers, is an effect, that, I believe, the Law-makers were not sagacious enough to foresee, nor thoughtfull enough to dream of: If King *James* by granting such Commissions, and thereby dispensing with one Law, did forfeit the

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Government, how came it to pass that King *Charles* the Second continued the Government, when he granted a *Toleration* to the whole Kingdom? and, is it not intolerable partiality, to be so severe against a King for dispensing with the Oath, when so many Protestant Officers, and the generality of the Kingdom, dispensed with themselves, by omitting to swear Allegiance, which the Law required of them?

Page 7. And is it express'd in the Statute, or can the construction of it be? that the King dispossesseth himself of his Kingdom, when he grants such preterlegal Commissions: but whatever malignity there is in such Grants, this is not the very unkinging Crime, as our Author states the point; for then King *James* would have ceased to govern when he granted those Commissions, which was before *Monmouth's* Rebellion. But the fatal demerit, and the complete subversion is founded on his Resolution to stand by the Grants of such Commissions. So that if he had only granted them, but not resolved to continue them, he had not uncrowned himself. By the same sort of Logick one might argue, that the unlawfulness of the New Oath consists not in the taking of it, but in the resolution to stand to it, and keep it. I wish we were not more likely to suffer for the former Oath at present, than he is for the latter.

I cannot but wonder at our Author's design in enumerating the several breaches of Law, (pag. 11.) as if his whole Government had been one intire opposition to all Laws, [inferring according to his usual practice, a general from a few particulars] which breaches happened after the dismissal of the Parliament in 1685. to what purpose, I pray you, when the subversion was completed before; except by a new-found rule in policy, a subversion can be more than complete.

But what is wanted in reason, shall be supplied and supported by one single authority; to which end the old Lawyer *Bracton* is cited in these words, *Non est rex, ubi dominatur voluntas, & non lex.* And (pag. 12.) the Author hath another Citation, *Nec nomen regis in eo constabit.* An easie and happy way of arguing it would certainly be, if every good expression of an old Author could be converted into a good reason; is not this to argue from merit to reality, and to conclude every one to be no more than he truly deserves? What may not one continue a King, Judge, or Subject, though he ceaseth to be a good and a just one? Doth every man cease to be a man, who doth not govern himself in all things, according

according to reason? or, is every living Traytor executed, that deserves to be hanged?

Let us beware of such argumentations, for fear we should deprive our selves of what we do not deserve to possess, and divest our selves of all our legal rights; because we have not made the Law the rule of our obedience, and the measure of our submission. The Subjects indeed may forfeit their rights, for the Law and Practice hath determined so, though some may think it intolerable, it should be so, because their crimes and misdemeanours are really intolerable.

Whatever gloss the Author of the Letter put on *Bracton*, his meaning cannot be, that the King loseth his Authority by an arbitrary illegal act, for these are his express words in the close of the same Chapter; "*Si autem ab eo (sc. Rege) petatur (cum breve non currat contra ipsum) locus erit supplicationi, quod factum suum corrigat & emendet; quod quidem si non fecerit, satis ei ad penam, quod Dominum expectet ultorem; nemo enim de factis suis presumat disputare, multo fortius contra factum suum venire.* The same *Bracton* saith of the King; "*Omnis quidem sub eo, & ipse sub nullo, nisi tantum sub Deo.* He addeth also, "*Ipse autem Rex non debet esse sub homine, sed sub Deo, & sub Lege, i. e.* under the direction of the Law, [for no other sense the words can bear] and only accountable to God, but not to man, who hath no power nor superiority over the King, as *Bracton* there argueth. But if our Author thinks that every sentence of *Bracton* is good Law and good Divinity, let him favour the World with a Comment on these words in the same Chapter of *Bracton*, *Virgo Maria, mater Domini, singulari privilegio supra legem fuit.* Cap. 8. li. 2.

We know, Depositions have not been impracticable in this Land, but a Forfeiture of the Crown we think (by our Author's leave) to be very monstrous here; and if rarity and deformity make Monsters, the Author's assertion will be a very ugly one, and no way reconcileable to the Oath of Supremacy. Who is sufficient and capable by the constitution of our Government to determine the cause and merit of a Forfeiture? Who shall erect the Court to examine the matter of fact, and to pass sentence on the allegations, but such diabolical Monsters as erected an *High-Court* to murder King *Charles* the First? To whom must the Forfeiture be made, and who shall take it? If the King be Supreme, and we have sworn he is so, can there be a Superior to the Supreme? and, where

where must the *Dernier resort* be in our Constitution, which must be acknowledged in all Governments, beyond which there lies no Appeal. The Crown of *England* is declared by the Laws to be Imperial, and the Statute of *Præmunire*, 16 *Rich. 2. 5.* expressly saith, that it is immediately subject to God, and none other. If you'll say, he hath forfeited the Supremacy, this is a begging of the question, and the foresaid demands will return still. Suppose a *Rabble* or a *Consult* should vote a Forfeiture, and the King should gain-say it, what effect can the sentence have? If you fly to force and arms, this the Law utterly disclaims; and many of the chiefest Subjects have declared, that it is unlawfull to take up arms against the King, upon any pretence whatever. And the Statute 12 *Car. 2. 12.* hath declared, *That by the undoubted fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together in Parliament, nor the People collectively or representatively, nor any other person whatsoever, ever had, hath, or ought to have any coercive power over the persons of the Kings of this Realm:* How this agrees with the late transactions, every one can tell without much labour to inform him.

Where a forfeiture is supposed, there the King is accountable; but how he can be supreme, and over all, and all judicial proceedings issue forth in his name, and by his power, and yet be accountable to subjects, who have no power over him, who have sworn allegiance to, and supremacy in him, is to me unaccountable, and, in regard of our Laws, to all men invisible: Mr. *Prinne's* critical distinction would here do good service to our Author, who makes the Parliament the supreme power, and the King the supreme Governour; but, hath the King no negative voice? can he govern supremely without a supreme power to govern by? and whatever power he pretended then to be in the Parliament, yet the fore-quoted Statute saith, that, *by the fundamental Laws of this Land, the Parliament hath no coercive power over the King.* And another Statute in the same King's reign hath declared the *Militia* to be solely in the King. Where can there be a supreme power, that hath not a coercive power? Let the point of forfeiture be as plainly proved from our constitutions, and let our Author tell us in what Statute Forfeiture is to be found; as we can, that the King is Supreme in all causes, and over all persons, and unaccountable, and subject to none but God; and then 'twill appear that he hath omitted something which he ought to have performed. But to

call things by what names he pleases, and then to give what sense he pleases to those names, is not enough to satisfy inquisitive honest men.

He who supposeth and would prove a forfeiture, must infer and acknowledge the excellent and usefull doctrine of deposition, which, I believe, our Author hath renounced more than once or twice; for, I believe, he hath taken the old Oaths, and subscribed to the Doctrine of the Church of England in the *Articles* and *Homilies* more than thrice. For if a forfeiture be voted, and a King will not submit thereto, how can the forfeiture take place, except a deposition be enforced? and to what purpose is a forfeiture, except a deposition doth ensue?

To this our Author subjoins a wild, uncharitable, and unaccountable supposition, and then makes a demand thereon; *If a King should impose taxes by his sole authority, and levy them by borrowed French Dragoons, should annul our laws, rights and properties, and should require obedience without reserve, by what names should such practices be called?* I answer, unjust, tyrannical, illegal practices; such unkingly violences would declare a wicked and merciless temper of mind, but would not properly null the Laws, which were not made, nor can be repealed by his single act; their obligation and sanction would continue, though they were grossly invaded and violated for a while. But if a King should attempt to alter the whole frame of Government, and make his free-born subjects bond-slaves, *Must patience be the only business in such a season?* and, can a loyal heart either with honesty make, or with patience yield to such vile and indecent surmises? Did our Author really believe that King James intended such things? if not, why doth he suppose them? if he does, was it not a strain beyond episcopal rhetoric for our Author in his *Addresses* and *Petition* to style King James his *most excellent and gracious Majesty* after the cessation of his Government by male-administration, and not many months before his departure? if such practices import grace and excellency, may the invention of the complement be the Author's honour; of which, I believe, none will bereave him, and to which at present I'll make no return.

But granting what is disingenuous to suppose, if such practices should ever happen, which God avert from this Nation, the innocent and most Christian remedy which I know of, and which the Scripture allows, is, with patience to submit to that which legally

I cannot prevent nor remove. The Law is our Director, which says, *It is not lawfull to take up arms against the King on any pretence*; and submission is our refuge: Resistance by force of arms is not our Counsellor or Sanctuary, the Law pronounces it unjust to bear arms offensive or defensive against the King; and Christianity dooms it sinfull; except we can plead one Crime to be a cure for another, and that the best remedy to preserve some Law is, to break many more, that are more necessary to the safety and ends of Government.

I believe there is scarce any one but will assert, that some inconveniences of an unjust Government are far more eligible and tolerable than Rebellion with all its deplorable attendants, effects and consequents: if we compare this years war and changes with the last years violations and oppressions, I believe, some may say, we have bought a very dear bargain, when some must sell their estates to preserve their properties, exchange their liberty for a prison, possessions for ejections, and when the Tradesmen are ruined in hopes to increase the trade of the Nation.

The two main hinges and fundamental supports of our Government are said to be, Legislation, and Administration, both which our Author says were subverted by King James, and both which shall now be considered.

The legislative power is in King, Lords spiritual and temporal, and the Commons assembled in Parliament. The King is the Lord paramount, principal and supreme in that power, therefore the Laws are called the King's Laws, and the form of many is, that, *The Commons pray the King, that it be enacted, and it is enacted by the King; the Lords and Commons beseech the King's Majesty.* Now though the Laws be made by the advice and assent of the Lords and Commons, yet they are said to be enacted by the King's Majesty, whose royal *le veult* gives life, vigor and force to the petitions and draughts of the Lords and Commons, which before were but as dumb, formless and dead letters. The Lords and Commons are subordinate and ministerial in that power, being summoned and dissolved at the King's pleasure and by his rightfull power; all their votes pass into laws by his impression and ratification; without which, all their debates and resolves can acquire no higher tide nor stronger obligations than that of Counsels: Now if *le Roy le veult* accruate the Parliaments votes, and it is necessary (as our Author says) to make them to pass into Laws, then it will necessarily follow,

low, that without the King's consent no Law can be legally enacted; and to make Laws without and against the King, is, to break off Page 5.
one of the hinges of our Government, as our Author speaks; on which grounds it may be modestly and inoffensively enquired, whether the present settlement of the Crown by the Convention be a Law or no? If a Law, then *le Roy le veult* is not necessary to a Law, and so, according to our Author's principle, the Convention hath subverted the Government, by assuming the whole legislative power, which by the Law, as we grant, belongs not solely to them, and thereby have forfeited their right, and the right of the people: If no Law, why then is submission required as to a Law, under severe penalties? where there is no Law, there can be no obligation; and is it not hard and unreasonable to punish for that which no Law requires to observe?

Our Author farther saith, *That the three Estates are necessary to* Page 4.
make a Law, wherein, I think, he is mistaken; for though Lords spiritual and temporal are of right to be summon'd to Parliament, yet if either Estate be legally summon'd, and refuse to appear personally, or by proxy, the act of the other Estate in the house of Lords shall be reputed as valid as if both appeared; and this appears by ancient practice; for though they be two Estates, yet they make but one House of Lords, which is determined by plurality of voices, whether Spiritual or Temporal; if the majority of suffrages of each Estate was necessary to every act of that House, the Statute of *Mortmain*, I believe, had not pass'd in the days of *Edw. 1.* nor the Act to take away Bishops voices in Parliament in the reign of *Charles 1.* their concurrence then is not necessary to the doing of that which without them can be sufficiently done; what their presence cannot legally prevent, their voluntary absence cannot null. An house of Lords is necessary to the enacting of a Law, but the presence of both Estates is not necessary to make that House, the majority of the present Estate conclude the absent also, and the reason is, because both the Estates sit in the House in respect of their temporal Baronies, which are of the same tenure from the Crown, though different in the manner of their descent.

We are told (*pag. 5.*) *That the Essence of a King of England is, that* Page 5.
he is one sitting on the Throne, and governing by the known Laws of the Land. From whence I infer, First, That the Coronation is not needfull, because all that may be without this; for what is

unnecessary, is no part of an essence, as some old Logicians have told us: and yet with respect to his definition, there can be no difference assigned between Protector *Cromwell* and some regnant Kings, but Coronation only. If it be said, that *Cromwell* governed not according to the Laws, yet the definition will agree to any Usurper that doth. If it be replied, that he cannot govern according to Law that usurps contrary to Law, then 'twill unavoidably follow, that he who hath the Essence of a King, must have a legal Right to govern according to Laws; and what then will become of a great part of our Author's Scheme. Secondly, Others may infer from hence, that then King *Charles* the First, in his Imprisonment, and King *Charles* the Second, in his Banishment, were no Kings, because they did not sit on the Throne, and govern by the Laws of *England*. Thirdly, I infer, That the *known Laws of the Land* must be such Laws as are known to the King, or else he cannot govern by them: but how can he know many of them, but by the information of his Counsel, and the interpretation of his Judges, wherein, if they happen to mistake, must he unhappily cease to be a King? or, in our Author's language, *lose the Essence of a King?*

The Essence of a King of *England* I take to be, That he is a rightfull supreme Governour; a regular King I take to be one that governs according to Law; and a bad King, to be one that perverts and violates the Laws; now a bad King, by a violation of the Laws, and an invasion of the Subjects rights, no more ceaseth to be a King, than a bad Landlord ceaseth to be a Landlord by the invasion of some of his Tenants rights and customs; or a disobedient Subject ceaseth to be a Subject; for if his disobedience makes him no Subject, how many have lost the rights of Subjects, and how can they reasonably suffer by the Power to which they are not subject.

Certainly our Author did not want Skill nor Learning to distinguish between the Power, and the abuse of it; between a Governor, and his ill administration; between a King, and his irregularities. Should it be meted to many of us with the same measure, we should be forc'd to quit that Kingdom, which King *James* is said to have Abdicated. But confused Arguments are most suitable and reasonable for times of confusion.

The only Argument which he produces to prove, that King *James* subverted the Legislative Power, one of the Fundamentals of

of our Government, is, That he to all intents and purposes assumed the Page 6.
Legislative Power to himself; and this he did, because he dispens'd
 with some few Laws, (one, according to our Author, was enough
 to dissolve the Government,) the consequence whereof he proves
 thus, *Because no Law could do more than the Dispensing Power did.* Page 7.

All this is of a thred, and so finely spun, that it will scarcely endure
 the gentle touch of a tender Examination; a small puff will blow
 all this into its primitive nothing; in all which he doth no more
 than stoutly affirm and suppose, what he should truly prove, *viz.*

1. That the breach of a Law is the repeal of a Law. 2. That the
 dispensing with a few, or but one Law, destroys the whole Legisla-
 tive Power, and the fundamental constitution thereof. Now if the
 Dispensing Power did really and truly (which it did not) null the
 Laws to all intents and purposes, it did but reduce us to the same
 condition, wherein we were before the making of those Laws;
 and certainly we had then a Government, a Legislative Constitu-
 tion, as extensive and authoritative as now we pretend to. 3. That
 King James by his Dispensing Power, and Suspending Power, did
 intend to Repeal those Laws; and that those that reaped the be-
 nefit of those Indulgences, did thereby believe and take them as
 repealed; for 'tis very difficult to believe, that such a publick act
 should have such a general effect without the intention of the dis-
 penser, or acceptance of the dispensed; especially since 'twas so
 generally known, what Closerings, and Regulations of Corporati-
 ons, with other curious and precious Arts, were made use of to
 compass such a Parliament, as would repeal what the King had
 only suspended and dispens'd with, and ratifie all his Indulgences
 by their solemn Act; for if it had been thought, that the King
 could have perfected a Repeal without a Parliament, to what pur-
 pose were all those industrious artifices, superfine politicks, and
 superlative fetches to procure a complying Parliament, without
 which, 'twas concluded, the design would be imperfect. 4. He
 should have proved, that the assuming of more Power by the King,
 did not only lessen, but totally destroy all that he had; this is a
 pretty method of Subtraction by the art of Multiplication, of los-
 sing all by gaining more: The Courts at *Westminster* do not pre-
 sently cease to be, when the persons in Authority there assume
 more Power than of right belongs to them.

He farther saith, That the Kingly Power was subverted in the
 subversion of the Government; and this subverted by a dispensing
 with.

with a Law. What is the Kingly Power totally subverted, when it consisteth in arbitrary, and is enlarg'd? or do all the Royal Rights fail, when some of the Laws relating to the Subject are perverted? by what Law or Reason can this be proved? and was our Government completely subverted by the Dispensations, when all the legal Courts of Justice were open; Terms, Assizes, and all sorts of proceedings observ'd; and when the Magistrates acted in their several stations and capacities, in their Courts, Gowns, Cities and Jurisdictions? or did we lose any particular Rights, because some evil doers were pardon'd? or were we illegally ruin'd on that very account, because some were illegally prefer'd, and we undone, because some were saved from their deserved penalties? Is there such a malignant influence, such a diffusive venom in one illegal Dispensation, that it maims all the Regalities, and inevitably dethrones the King without a possibility of Restauration? If this was known by our Author some years ago, why did he not then discover this hidden mystery, which was never heard of before, nor will ever be found, so much as in the *Original Contract* of the Demagogical King-makers? And why did our Author so frequently pray for the King, as his King, after the Subversion of the Kingly Power, and Rights of the People? and Address him with his Sovereign Titles, when he thought him to be no King; and submitted to him, as to the most rightfull, actual, supreme Power? It had been far greater sincerity and integrity to have transferr'd all these things on the next rightfull Heir, upon whom (by our Author's doctrine) all the regal Rights were devolved. But for what reason a King loseth his regal Rights, when he assumes an Arbitrary Power, I do not as yet perceive, nor can find in the *Letter to a Bishop*; the People's Rights may be subverted, when the Kingly Power remains, as well as, and something better, than, a *King be Conquer'd, and not his Kingdom.*

Hath the Constitution been totally subverted, when the Community hath invaded one or more of the Prerogatives of the Crown? if so, I doubt tis not yet patch't up again.

He tells us, that we swore to the Constitution; but what, when, and where we swore, he tells us not; and, I believe, no body remembers. He adds, we only swore to the King's Authority; but if he pleases to peruse, and read over his Old Oath, he will find, that he swore to the King, and to defend his *Person*; and there he will find also, that his Oath was not factional, or conditional, but
absolute,

absolute, and independent; and there he will find no foundation for a distinction between the King's personal and politick capacity, which his last Assertion too plainly intimates.

5. He should have proved, that the King's Dispensation is as valid, and as secure, as an Act of Parliament; or else how, to all intents and purposes, is it the making of a Law? or how can he say, the Law can do no more than the Dispensing Power? was the Law dead by the Dispensing Power, and its force totally and perpetually nulled? why then is it now revived without an Act of Revivor, and some of the penalties thought fit to be inflicted by the judgment of some of our Legislators? What is repealed by Parliament is certainly void, and there is no fear of suffering thereby; and what is enacted by Parliament continueth its force and obligation, though 'tis not at present put into execution; and like certain politick-dilatory poysons after many days and months, proves dangerous, if not fatal: A particular dispensation doth not infer an universal dissolution; some persons thought (as our Forefathers, and anient Lawyers did, and 'tis but what the Convention assumed to themselves.) that the King might remit or dispense with the penalties of some Laws; yet I never heard, that they said, the King by his sole Power might make new Laws: Let our Author remember, what he hath often heard, if not read publickly at the close of Briefs, which is yet continued, *Any Law, Statute, Act or Ordinance to the contrary notwithstanding.*

When all these Considerations are weighed, I hope others, if not our Author, may be satisfied that King James's Dispersations were not of that fatal consequence to the Legislative Power, nor a total dissolution of our Government, nor a subversion of the King's Power, nor our complete ruine, as he supposes them to be; except it be said, what is most true, that the clamours about them ministred occasion, and pretences to effect all those things that have ensued since. I wish there had been no grounds, nor the same arguments to retort all upon a Revolution of a later date; whether here, or elsewhere, too many can tell without consulting the Oracles.

Upon our Author's principles he, as much as in him lyeth, subverted the Government by making new Laws without the concurrence of the Legislative Power; for he hath justified arm'd resistance, and asserted forfeiture, which is a doctrine of subversion: Are these Laws of our Kingdom, or not? if not, then he insists on that

that for legal, for which there is no Law; if they are Laws, let us know when, and by whom they were made, and where now to be found? If King *James* null'd our Constitution by making that a Law, which was no Law, and contrary to Law; doth not our Author, as much as in him lyes, do the same?

Page 5.

Beside, if we allow his principle, it will prove too much to justify the present settlement; for he hath told us, That if *the Parliament without the King make a Law, one hinge of the Government is broken off*; and if it act, and sit contrary to Law, the other hinge of Government is broken also, and so the legal Government ceases. Now, according to his own arguing, *the dispensing with a Law is to all intents and purposes the making of a Law*; and is not, § *Eliz. I.* both suspended and violated? since the present Parliament-Members have not taken the Oath of Supremacy, as that Act requires, before they can legally sit; and disables every one from being a Knight, Citizen, or Burgess to Vote in Parliament, that takes it not, with which disability the King himself cannot dispense, as *Cook* says, (*3. Instit. cap. Simony*;) and if the King cannot, who, without an higher Supremacy, can? And 'tis further observable from the same Statute, that what is done by such disabled persons, is made null and void; for they shall be reputed, as if they had never been returned for Knights, Citizens, or Burgesses. Will our Author now say, that this makes the Law of none effect, and erects an arbitrary and illegal Power? And can he say, that *the Government subsists, when 'tis destroyed*, by his own Position, and in his own Expression?

He would seem reverent to crowned Heads by a pretended averfeness to aggravate their crimes: But can King *James* be rendered more black and enormous, or his Government more monstrous than he hath represented both to be; he hath affirm'd of them a subversion of the Government, the ruine of the Subjects, and a forfeiture of the Crown; whereby he provokes Children and Subjects against him; and what can be added more, but a sentence to the Block? for which some of his Authors could have furnish'd him with as good, and as proper arguments, as they have done for a forfeiture: He spares not to particularize every thing that can be objected; and rather than the particulars shall want either number or weight, uncharitable conjectures and groundless censures about *French Dragoons*, &c. are added to the tale.

Having

Having thus discuss'd what our Author hath affirm'd of Legislation, I proceed,

In the second place, to consider the other fundamental of our Constitution, *viz.* Administration, and to debate whether King *James* did cease to be King, because he did not govern according to Law, as the Writer of the Letter saith, who gives a particular Catalogue of divers breaches of the Law, wherewith he chargeth King *James*.

Before he had pass'd this peremptory sentence, it might have consisted with good manners, and would have prevented an unwary opposition, if he had considered what the Prince of *Orange* declared in the second Paragraph of his Declaration, *viz.* That King *James's* Counsellors overturn'd (and is not this a subversion) the Religion, Laws and Liberties of this Realm, and subjected, not secretly only, but openly, Conscience, Liberty and Property, to arbitrary Government: Here all is imputed to the Counsellors, and nothing to the King; in the Author's Letter all to the King, and nothing to the Evil Counsellors; and in the additional Declaration they are styled the Subverters of the Laws and Religion of these Kingdoms: But let the particulars of his List be as true as he would have them to be, is there any tolerable consequence in his arguing? Because King *James* did those illegal things, therefore he subverted the whole Constitution; except he could have proved, that the whole Constitution did consist in those particular Laws which he is said to have; and that because he did not govern by some Laws, therefore he govern'd by none at all; and because he brake some, therefore he violated all the rest. These consequences are so mighty wide, that something more than ordinary Logick is required to tack them and the premises together. It is a bold adventure to call those Laws, which King *James* brake, the Essence of our Constitution; and the Essence of a King to govern according to those numerical Laws; yet this was the task, and this should have been the proof, and without it all the rest must be inconclusive. Is not a legal King our right, and part of our Constitution? and are there not many particular Laws which respect the King, his Person, Safety, Crown and Dignity, and many other Laws which respect the Subjects? and most of the branches of *Magna Charta*, which this Author cannot in conscience say were broken by King *James*? How strange and uncouth is it then to say, the whole Constitution was subverted, when the greatest part of it remain'd untouch'd

and unchang'd : the Essence of our Constitution no more ceaseth by the breach of some Laws, than a man ceaseth to be a man, because he hath lost some of his toes, or when the Cramp hath seiz'd some of his fingers, or he hath broken a leg or an arm : neither doth an irregular King, for promoting or licensing some particular irregularities, any more cease to be a King, than a Mayor, or a Justice of Peace ceases to be such, if one keeps a disorderly Tipling-house, or the other doth not punish every Drunkard and Swearer, whom he actually knows to be such : the Office continues to be legal, though the Officer acts illegally, untill he is legally discharg'd. But *who can say unto the King, What dost thou ?* or who is empower'd by our Laws to give him his discharge and *Quietus* ? and though an illegal act may render an Officer obnoxious to a legal Penalty, yet it doth not presently divest him of his legal Power and Right to the employment ; for his Power is founded on the rightfull authority of his Commission, not on the goodness of his personal Acts ; from whence 'twill follow, that the Office of a King continueth, notwithstanding some illegal practises committed by him, unless an inferior Magistrate hath a firmer Title than the supreme Power hath ; and if the Office of a King continues, he does not lose the *Essence* of a King ; except it can be said, That one may have the true Office of a King, and not be a King.

The Author of the Letter saith, *He that doth not govern by Law, doth not govern at all.* If by the Law he understands the whole Law, or the Law in general, with what truth or prudence can any one admit the consequence ? how inconsiderate, unreasonable and intemperate must that King be, who rejects all Laws, and will govern by none ? It is not conceivable, that any Prince should be so extremely furious, so void of common sense and reason, as to attempt so much violence and injustice, as to violate all the Rules of Government to his own trouble and shame, and the confusion of the State, and the ruine of his People. But if by Law the Author understands some particular Laws, (which he must, if he applies it to King *James*, for none, without impudence, can say he broke all the Laws,) how notoriously false, and grossly illogical, must it be, to argue from a particular to a general ? But such are our Author's confused Methods and Assertions, by making something to be every thing, and some Laws to be all Laws.

But granting that King *James* did not govern at all, because he did govern by some particular Laws ; how consistent is this principle

ple with the practice of our Author, and others of his judgment, who frequently and solemnly in the House of God, and in their Prayers called King *James* their Sovereign Lord and Governor, after all the breaches of the Law now particulariz'd by him? Is it sincerity to own such a one to be a Governor, and yet to justify, that he did not govern at all?

There is one thing that our Author saith, *He had almost forgot*, Page 11. viz. *King James's laying aside the Oaths of Allegiance and Supremacy, which he calls an instance of the Dispensing Power, and a condemnation of the Oaths as unlawfull.* Could he have truly evinc'd, that King *James* did dispense with the Oaths in such a sense, that thereby he did to all intents and purposes release and discharge all the Takers of the Oaths from the obligation of them, that would have given more satisfaction than all the Letter beside can truly effect: But this wants proof, and had nothing to support it but a bare insinuation: A dispensing from the taking of the Oaths, is certainly no relaxation from the Oaths already taken; though the Scrupulous are exempted, yet the Swearers are not absolved. Whatever King *James* thought of the Oaths, it doth not appear by any evidence from our Author, that the King thought the Oaths unlawfull: If he had thought so, a Prohibition had rather been his duty, than a Dispensation an act of his favour; a Dispensation doth not necessarily suppose or infer the unlawfulness of the matter, from which we are dispens'd, any more than a permission of Conventicles infers the sinfulness of the Church-service, because the Dissenters are indemnified for being absent from it; or that the Old Oaths are unlawfull, because the Convention hath abrogated them, and Abrogation is something more than a Dispensation. Suppose the King thought the Oaths unlawfull, doth the Error of his Judgment lay a good foundation to free us from that obligation, about which, we believe, he is very much mistaken? and unless he had been mistaken, he would not have cancelled the obligation: And allowing this to be so, doth the discharge to the present King, on a mistake, totally exempt us from that bond of the Oaths to the Heirs and Successors, who may think otherwise of the obligation and lawfulness of the Oaths.

Whatever the King might think of some passages in the Oaths, yet certainly a great part of the Oaths belonged to the King's Ancestors in the days of old; and the old *homagium ligeum* bound the Subject to be the King's *man of life and member*; and this was

never thought opposite to Popery. If the King disliked that part which related to the Pope, yet he never freed any from the obligation to that obedience and fidelity which was a right belonging to the Kings of *England*, whether Protestants or Papists. If the forms of the Oaths were his complaints, certainly the Allegiance was never his grievance, unless it was, because it was no better kept. If he discharg'd his Subjects from those bonds, why doth he charge some in *England*, and hang others in *Ireland* for the breach of them? and why doth he in his Declarations require the Allegiance of his Subjects? If we suppose he thought the Oaths unlawfull, can it therefore be inferr'd, that he hath actually releas'd us from the Obligation? And supposing he hath freed some, hath he therefore freed all? And if he thought some part unlawfull, will it therefore follow, that the Swearer is freed from that part which the King thought lawfull and obligatory? or because some had the liberty not to take the Oaths, had others therefore indulgence not to keep them? because some would not swear, therefore others might forswear? This is a new sort of Logick and Divinity adapted to the Cause and the Modes of the times. Where there are divers particulars conjoyned in one Oath, that only part ceaseth to bind, whose matter is sinfull; but to as much as is lawfull, there remains an obligation to observe it punctually: He that remits part of a Bond, doth not thereby remit all; and he that lends Money to *John-a-Nokes*, does not thereby cancel all the Bonds of his solvable Debtors. To prove therefore this instance, he should fairly and justly make evident,

1. That King *James* thought all the Oath, and every part thereof, unlawfull.

2. That what he thought unlawfull, we were not bound to by the Oaths, nor by the Law of the Land to observe; so that if he had thought the Supremacy to be in the Pope, we were bound to acknowledge it so, at least not to be in the King.

3. That by his Declaration he declar'd his Judgment, and condemn'd the Oaths as unlawfull.

4. That by his Dispensation he cancell'd their Obligation, and discharg'd all from their Bonds.

5. That a remission of something in and about the Oaths to some persons, is an entire absolution of all from every thing contain'd in the Oath. If these things had been cleared, few scruples could have remained as to the obligation of the Oaths to King *James's* Person, but

but that he granted as real a Relaxation from the sworn Allegiance, as ever the noble and generous King *Ferdinand* did to the *Neapolitans* from their Oath and Homage, when in person he told his Nobles, Gentlemen and Citizens, that because he was willing to secure their honour, and preserve them from ruine, whom he could not at present protect from the power of the *French* Forces, he freely absolved them, and gave them leave to make the best terms they could with their prevailing Adversaries.

The whole scope of this specious Plea in the Letter may be summarily reduced to this, — “ Our Oath to King *James* ceaseth, because he ceaseth to be a King; he ceaseth to be a King, because he ceased to govern by Law; he ceaseth to govern by Law, because he hath completely subverted the Government (though the Convention in the Instrument of Government say onely, he did endeavour to subvert it;) he subverted the Government, because he subverted the fundamentals of our Constitution, Legislature and Administration; and this he did, because he suspended and dispensed with some few Laws: These are the links to bind a King and unshakle his Subjects; these groundless and inconsistent assertions are as true, as that King *James* finished our ruine, (for so our Authour saith (pag. 7.) when the King gave Commissions to *Papish* Officers and resolved to stand to it; and that he ruin’d the Government by his dispensations; as if there were no difference between sickness, and death; a male-administration of some things, and a destruction of the whole. According to this rule he may prove the present settlement to be a dissolution, because the hereditary Crown law is altered, and that the Parliament hath subverted the Constitution, as sitting without the King’s Writ, or his Consent first had, and without taking those Oaths which the Constitution of our Government did require; and that many of the Kingdom have forfeited and lost their rights in the Constitution, because they have taken up arms against their rightfull King *James*, then in possession of the Crown; which is contrary to Law and their Declaration: To justify which our Author saith, that King *James* ceased to be King, which very few at the Prince of *Orange*’s invasion did either believe or think of; for since his date of subversion in 1685. had we no Government? did we live in a state of Anarchy? was nothing done by King *James*’s royal Power, nor any administration of Justice in his royal Name? are all the Commissions granted since that time void? and are all the Acts of Justice.